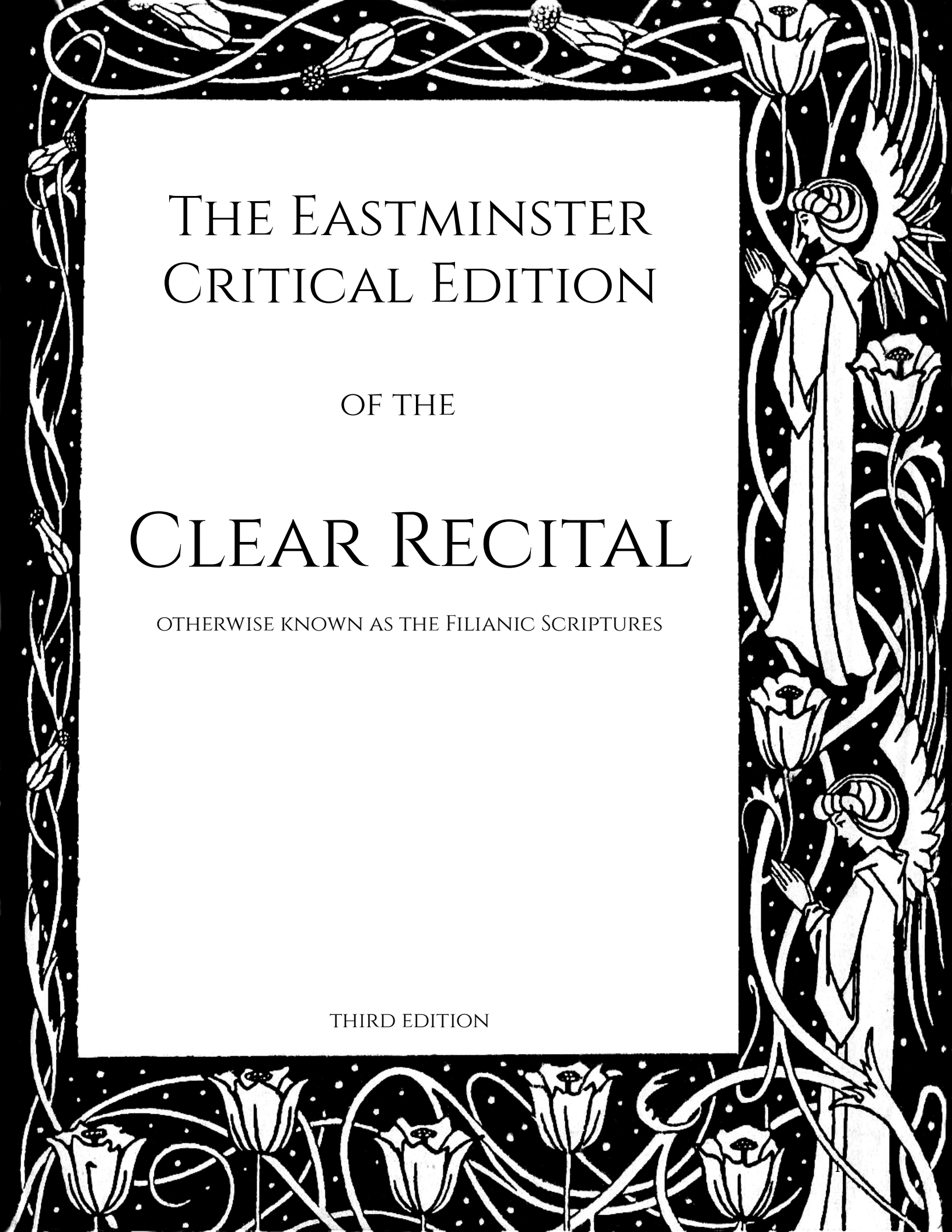

The Eastminster Critical Edition

of the

Clear Recital

otherwise known as the Filianic Scriptures

third edition

The Eastminster Critical Edition of the Clear Recital
Third Edition (2017)

Race MoChridhe, General Editor

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The text may be cited by the name of the constituent book or sutra, the chapter and verse number, and the abbreviation ECE, e.g "1 Teachings 6:24, ECE".

The editor welcomes all comments, criticisms, and suggestions for improvement, as well as inquiries about preparing foreign language translations. He may be reached at racemochridhe@gmail.com, or through his website at http://www.racemochridhe.com

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Preface

Dear Reader,

You hold in your hands a collection of sacred myths and wisdom writings known by many names over the last forty years. They are most commonly called the Filianic, Madrian, or Déanic Scriptures, but are presented here under the title which they give to themselves, *The Clear Recital*, as no other name can so perfectly capture what they are to the many who have heard in them "a faultless sound of the celestial voice" (1 Teachings 1:5). To such hearers, they have brought, in what Nietzsche termed the "Age of Comparison," the clarity of seamless harmony among the teachings of the Traditional world religions. In an age of anomie and relativism, they have brought the clarity of unjudgemental certitude. In an age of reckless hurry and divided attention, they have brought the clarity of brevity, elucidating the love of God and the life of the Spirit in only 822 verses, requiring less than ninety minutes to read. For those weary and disoriented souls seeking their way through "the complexities of the world [that] are but the turnings of a labyrinth," they have been a clear and golden thread leading toward the center, bringing them at last to "the fiery rose-heart of our Mother, burning with perfect love." (2 Teachings 4:12)

It has long been the tradition of Filianic communities to present the text without long introduction, in the belief that the words of a maid must not precede the Word of God, and that little should be said of the Recital until the reader has met it alone, much like the heroine headed into the labyrinth. In obedience to this tradition, I wish to add no further word here, reserving my own comment and annotation to the end. Here, I wish only to recommend the text to you, the hurried modern reader whose time is precious and brief, with the testimony of Miss Marianne Trent:

> I … used the inspirational teachings and texts that one of our number received… I love the bright, beautiful clarity and deep spiritual profundity of those writings. I studied them over years, reading them over and over, meditating on single verses, taking them to heart. My heart indeed changed. It lightened, I was cleansed, I was able to "open [my] soul to the sunlight of our Mother's love." I imagined myself as a blade of grass bending and swaying in the breeze to the Mother's will. I left behind many poisons of the mind, much grossness of the body and bathed myself in the clear waters of these beautiful words. That is why I was, and am, so sure that the writings were divinely inspired. I was privileged to lead other souls through the purification they offered. I saw others than myself respond and become purer, better beings. … My faith, undiminished as it is, in the writings that were received, ponders this—if they were so powerful, so cleansing, so perfectly rendered for healing the soul poisoned by the Post-Eclipse world, what else might they have been meant to do?[1]

Whether you have come to the Clear Recital as a devotee of our Mother, as a spiritual seeker, or merely as an interested scholar, I wish for you, dear reader, the light of Sai Mati by which to read, and joy and peace in the stillness which follows.

Race MoChridhe, General Editor
Apple Valley, Minnesota
16 Moura 159 *a.L.*

[1]Marianne Trent, "Re: Tradition," *Aristasian Spirituality Yahoo Group*, 16 January 2005, https://groups.yahoo.com/neo/groups/aristasianspirituality/conversations/topics/41

Notes to the Apparatus

The Scriptural text has been set in double-column format with subscript verse numbering. Subscript pilcrows indicate traditional paragraph breaks, while hederae (❦) mark larger section breaks, variously indicated in previous editions. The Teachings are separated into two books, the first containing those sutras accepted by all historical Filianic communities (with inclusion of some disputed verses, see §3), and the second containing deuterocanonical sutras accepted by many Filianists, but not universally embraced. As the order of the Teachings, which originally circulated independently (§1.1), varies among all known editions, the ordering of the critical text is the editor's own selection, chosen to give the greatest continuity of ideas between the sutras. 2 Teachings 6—Fragments of Lost Sutras—is, as its name implies, composed of quotations found in Matristic writings which are credited to the Teachings, but which are not preserved in any full sutra. The sources for these verses are found in their entries in the variorum.

The text is followed by appendices containing Madrian legends that elaborate on events and figures from the Recital. These texts are not considered by Filianists to be revealed scripture and have no canonical status. Approaches to them have varied, with some Filianists according them the prestige of poetic mythology, others seeing them merely as illustrative parables, and still others taking them as simple folktales, or even dismissing them altogether. In this respect, they may be compared to those New Testament apocrypha which purport to tell stories of the childhood of Jesus, of Mary's time in the Temple, or other such events as go unrecounted in scripture.

After the appendices may be found a glossary, providing definitions of unfamiliar terms, and a list of further resources for deeper exploration of the text and of the broader Filianic traditions that surround it.

Every effort has been made to combine the thoroughness demanded of a scholarly edition with the elegance and usability desired in a devotional one. To better achieve this balance, the bulk of the apparatus has been moved to its own, self-contained section in the rear of this volume, which presents detailed academic documentation of the sources (§1) and methods (§2) used in compiling the critical text, as well as analysis (§2) of the major points of variation between those editions and a listing (§3) of all variants across sources. References to the apparatus are designated with the symbol §, followed by the number of the relevant section. This material is intended to be of interest to scholars, exegetes, and translators, but will hold less relevance for ordinary readers. Its placement at the end of this volume therefore also facilitates its separation from the main text, allowing the printing of slimmer, cheaper copies for devotional use. If you are holding such an abridged copy, but wish to consult the apparatus, a full PDF is available at: http://apronstrings.racemochridhe.com/ece

In keeping with the diversity of names that have historically been used for the Recital, a diversity of names have also been applied at various times to the body of tradition that has grown up around it and to the communities that keep its faith. This volume consistently uses "Filianism" to denote all of the traditions which, in one way or another, descend from the Madrians (§1.1) and take some inherited form of the Recital as canonical.

The Clear Recital

The Creation

Before and beyond all things is the Mistress of All Things, and when nothing was, She was. 2And having no solid place that Her feet might rest upon, She divided the sea from the sky, and made a dance of solitary splendour upon the crested deeps. 3And She was pure force or energy, and therefore pure delight; and the crashing of the waves was the overflowing of Her joy. 4And the white force of Her superabundant joy grew so great that it must take shape in laughter; and Her laughter was the shape of all things. 5For each peal of Her voice became a silver fragment, broken from the Whole and yet complete in itself. And She loved each fragment with all the joy of Her being, and Her hands knew cunning. 6And She stretched forth Her hands and gave a shape to each fragment, and no one was like any other. 7And She parted the vasty waters that there might be a place to set them down. ¶And She laughed. ¶8And each fragment was filled with Her delight, and therefore was living. And some grew in the deep earth, and were plants and trees; some ran about the ground or flew above it; and those first-made that had no place to be set down became the fishes and creatures of the sea. And every thing was silver. ¶And She laughed. ¶9And at the edges, where the waters had been parted, they lay still and shallow; and there She cast Her gaze. And She saw an image of Herself, all suffused in the light of love and energy. And She laughed. 10And as She laughed, the image rose up from the water and stood before Her. And this was the first of Her daughters. And she was filled with love for Her, and therefore was the first creature of spirit. 11And she knew cunning, and she ran about the earth with love of all things, giving a name to every thing and creature, each in the order that She had shaped them. ¶12And the Mistress of All Things was filled with delight, and ran laughing through the forests of the earth. 13And every peal of Her voice became the image of a silver fragment of Her Spirit. 14And the trees and rivers were filled with nymphs and every kind of sprite. And all were Her daughters. And Her love for each was inexhaustible, for each was a reflection of some boundless fragment of Her unbounded Spirit. 15And all their multitude did not exhaust the number of the fragments of Her Spirit. 16And to each was given the governance of some earthly thing.

2 But one there was that had not been shaped by Her, and that was not Her daughter, nor a creature of spirit. But this was the space between the fragments and the nothingness that had been before things were. It had not energy nor delight, but only weight. It had not shape, but could only coil and uncoil itself about the things that were. It was the Snake, and was not silver, but black. ¶2The Snake hated all things that had become, and hated

the separation of the waters and the sky. It hated light and energy, desiring all to be darkness and nothingness. ¶3And when the world had lived a time in joy (though what that time was none can say, for then were neither days nor nights, nor moons to tell the month), the Snake came to the first of the daughters of the Mistress of All Things, and coiled about her feet and spoke to her: ¶4First of the daughters of creation, you have lived a time that cannot be counted, and have run for all that time in superfluity of energy, and have never known the sweetness of rest. Only embrace me and you shall have rest. ¶5A long time she listened to the words of the Snake. She did not know what rest might be, but knew that it was not of Her. 6And yet so enticingly did the Snake speak of the sweetness of rest, surpassing all delight, that at last she threw herself down and embraced it. 7And because she was suffused with the delight of the Mistress of All Things, the Snake immediately took on shape. 8And its shape was like to hers, but its body was filled with weight, and was barren, for being not a creature of spirit, it had not the power of creation. ¶9And at once she became tired with all the outpouring of her energy, for her energy was no longer boundless. 10And she desired to rest, but could not rest. And she spoke to the Snake, saying: Snake, what must I do now? 11And the Snake said: First daughter of creation, you must go to the Mistress of All Things and ask Her to make the world dark that you may rest. 12And so she asked that of Her, and She darkened the world for a period that Her daughter might rest. And this was the first night. ¶13But when the darkness came, the Snake called to the waters and said: Waters, it is dark once more as it was in the beginning, and now you may come together, and all will be nothingness again. 14And the waters heard it and began to flood the earth, and many were the creatures destroyed in that flood. ¶15But the Mistress of All Things saw this and descended to the earth, placing Her heel upon the head of the Snake and bruising it. 16And She flung the waters into the air that they might fall harmlessly to the earth in small drops. And this was the first rain.

3 And as the rain fell, the light came again, and a rainbow appeared in the sky, shedding its light upon all things. 2And whereas all things had been silver, now they took on every hue and colour, and the world was beautiful; but it was not so beautiful as it had formerly been. 3And She set Her seven Powers in the firmament, giving one to rule each color of the earth. ¶4And She said to Her daughter: What you have done may not be undone, for you have acted with My Spirit, and henceforth shall time be divided into day and night that you may rest. 5But I shall keep watch in the heavens by night, and there shall be silver light that there may never be complete darkness. 6By this shall I govern the movements of the waters, that the earth may never again be flooded. And when you look upon this light, you will remember the time when all things were silver. 7The golden light of day will bring all goodness, but it will be too bright for your eyes. The silver light of night, that you may look upon. ¶8The Snake shall keep the form that you have given it, and you shall be set in governance over it; but remember that it will ever attempt to beguile and destroy you as it has this night. ¶9I shall not live as close to you as before, but still I shall pour blessings upon you, and you may give Me gifts – not in every moment as before, for you have learned to tire, but My light shall give you signs in this matter. ¶10And the Mistress of All Things withdrew Herself into the sky, until She seemed but a slender crescent of light. 11And the first daughter of creation fell to her knees and wept. And these were the first tears shed upon the whole of the earth.

The Mythos of the Divine Maid

When the first night had come upon the world, the Mistress of All Things stood alone once more, as She had in the beginning. 2For a terrible abyss had opened to lie between the world and She, and Her creatures could not look upon Her brightness. ¶3And She stood in contemplation upon the waters of the first darkness; like a great Dove upon the waters She brooded. 4And She became absorbed within Her and communed with Her own Self; and Her light ceased to shine forth from Her, and yet Her light grew greater. 5And She fell to Her knees. And the surface of the waters became turbulent, and the great waves curled over Her, and their white foam could not be seen in all that darkness. ¶6And when the waters became calm again, the Mistress of All Things rose to Her feet. 7For She had conceived a Daughter that was not separate from Her, but one with Her, and the child of Her Light.

2 And She walked across the seas and deep into the forests of the earth until She came upon the deep cave that was at the centre. 2And She entered the cave. And a star rose above the sacred grove that lay about the cave, brighter and more resplendent than all the stars of the heavens. 3And the star was seen over all the earth; and the children of the earth were filled with wonder, and they came to the place where the star stood in the sky. 4And those that were princesses among them brought their crowns to the sacred grove as gifts, and shepherdesses brought the new-dropped lambs, and all the daughters of the earth brought forth the fruits thereof to lay before the cave. ¶5But before the cave stood a Janya of the Goddess, robed in a garment so white that the eyes of earth's children were dazzled, and with a countenance of such great beauty that it was a fearful thing to look upon it. 6And the daughters of the earth covered their eyes and threw themselves to the ground. ¶7And the voice of the Janya was like to the rushing of a thousand waters. 8And she spoke, saying: Be not afraid, for a new light is dawning over the world. Be not afraid, but approach no further, for if you cannot look on me, how should you look upon my Lady, whose handmaiden I am? ¶9And her voice grew gentle, like the wind among the icicles, and sweet beyond all telling. 10And she spoke, saying: This night shall a Child be born that shall be the Daughter of Light and the Princess of all the World. 11A Child is coming that shall carry the light of the Goddess into every part of creation; even to the most desolate of the places of darkness. 12Rejoice, poor wanderers of the earth and exiles from the house of your Mother, for to you shall come a guide and a deliverer. ¶13And when the voice of the Janya ceased, a silence fell that was the first true silence since the beginning

of the world, and the last that shall be until it end. 14And the children of earth watched the sky as the first rays of dawn crept across the heavens. ¶15And a Cry issued out of the cave, saying: *The holy Child is born from the most holy Mother*; *Light has come forth from Light, Perfection from Perfection*. ¶16And at once the air was filled with the daughters of heaven, and the sky was ablaze with the radiance of their joy. 17And they sang aloud to the glory of the Goddess. ¶18And when the Shining Ones ceased from their song, the world became quiet again. And the star grew brighter and ever brighter, until it shone more bright than the radiance of all the host of Heaven; and yet so gentle was its light that the eyes of earth's children were not dazzled. 19And the colour of the light was not one of the seven, but a wondrous luminance not known within the boundaries of the world. ¶20And the Janya at the cave's mouth called forth the children of the earth that they might present their gifts. And the three great princesses of the earth came forward: 21First the greatest of them, who ruled more land than either of the others and also possessed more treasure. 22And her crown was of pure gold; and as she took it from her head, the light of the star fell upon it, and it shone with a glister more lovely than any earthly jewel. 23And she laid it at the feet of the Janya. ¶24And the Janya said: It is good that you bring your crown, for you are a great princess, but the Holy Child shall be Princess of all the world. ¶25The second princess held neither so much land nor treasure, but she was a maid of deep wisdom and meditation profound. And her crown was of pure silver; and as she took it from her head, the light of the star fell upon it, and it shone with a radiance yet more lovely than that of the golden crown. 26And she laid it at the feet of the Janya. ¶27And the Janya said: It is good that you bring your crown, for you have great wisdom, but the Holy Child is the Daughter of Wisdom Herself. ¶28The last princess possessed but few of the world's things, but she was a priestess of the Goddess, and she praised Her in the morning and at evening and at all the seven hours of the day. And her crown was made from glittering crystal; and as she took it from her head the light of the star fell upon it, and she was bathed in rays of a thousand different hues, and the children of the earth drew in their breath at the sight of its beauty. 29And she laid it at the feet of the Janya. ¶30And the Janya said: It is good that you bring your crown, for you are a true and loving priestess and a servant of your people, but the Holy Child shall be Priestess of all the world, and shall serve Her children even to the last and greatest service. ¶31And when the Janya ceased to speak, a new voice filled the air, more beautiful and more terrible than hers. And it said: *Her Name shall be called Inanna, For She shall be Lady of Heaven.* ¶32And the star vanished from the sky, and yet its light remained. And the shape of the light became a vision. 33And the vision was a vision of the Mistress of All Things, bearing in Her arms the Holy Child. 34And for all the wondrous things the children of earth had seen that night, not the whole of them was one thousandth part as wondrous as this vision. ¶35And for twelve nights the star returned to the sky; and on the thirteenth night it did not return. And this was a sign of things that were to come.

3 When the Holy Child had grown to the full stature of maidenhood, the Mother of All Things took Her to a high place upon the earth, saying: To You I give the governance of all these things. 2You shall command the movements of the waters, and the wind shall be Your servant. 3The seasons of the earth shall You control, and all the times and seasons in the lives of My creatures. 4Every soul on earth and in the heavens shall be given into Your care, and the highest stars of the firmament shall know You as their Sovereign. 5For all these things must be put from Me; for

they can no longer look upon My brightness. ¶6And the Maid ruled over all the world, making the earth grow fruitful and attending to the prayers of Her creatures, and oftentimes making prayers of Her own that they might come closer to the Mother. 7And Divine Light shone once more upon the earth, and the Maid was a friend to every creature, and all who turned to Her were filled with life, and with the peace that comes of wholeness. ¶8For the waxing and the waning of twelve moons reigned the Maid. 9And after the twelfth moon had appeared in the sky, the Mother of All Things called Her Daughter to Her, and spoke to Her, saying: You have made the whole earth fruitful and brought My light to all the world, have You not satisfaction in Your work? ¶10And the Maid replied, saying: I have brought Your light to many places, and yet a place there is which remains ever in darkness; a place beneath all places, in which there is no light. 11And the ways of entrance to that place are many, for there is a place at the bottom of each earthly soul into which Your light cannot shine. ¶12And Her Mother asked of Her: Do You know what thing it is that You must do if You will bring My light into every place? ¶13And the Maid replied: I know what it is that I must do. ¶14For She knew that She must descend into the nether regions, giving up the Divine light and going down into that place wherein is no light, but only the profoundest darkness. 15And this was Her taking on of fate upon Herself. ¶16And the Mother of All Things removed the Divine light from Her Daughter, and blessing Her, sent Her forth, saying: Go hence from here, beloved Daughter, for You may no longer look upon Me. ¶17And the Children of Heaven led Her forth, and praised Her in strange and gentle songs. 18And the Maid set Herself apart to pray, and She prayed alone by the running streams and beneath the full moon, until a new light was kindled within Her, which was the pure light of Her own divinity. 19Yet while the divine light of Her Mother was undying, the light of the Maid trembled before the winds of death. ¶20And the daughters of Heaven delighted in Her gentle light, saying: This trembling light is the glory of all the heavens, and more glorious than all the luminaries thereof. ¶21And the Maid answered them, saying: I shall carry this light into every place that is, even into the nethermost regions and the regions of death. 22And they led Her forth and clothed Her in the white robe of the sacrifice.

4 The Maid took up the great Moon-Axe, whose silver blades were as the crescents of the moon, in symbol of Her light, and went alone into a desert place. 2And, knowing that She had not the light of Her Mother upon Her, malefic keres gathered about and beset Her: keres of fear and of dread isolation, and every sort of restriction. 3And they tore Her soul with their talons, crying: Hope is dead, for the light of the Mother is fallen from You. 4You shall go down to suffering and death and none shall save You. In the illimitable emptiness of the universe shall You stand alone and none shall give You comfort. 5In the darkness of eternal night shall You kneel to weep and no hand shall be put upon Your shoulder, but every hand shall be raised against You to do You hurt. ¶6And the Maid was filled with trembling, but She answered: Go your ways, for what I have said, that shall I do. ¶7And the keres spoke, saying: Be You led by us, and You shall have protection and all good things. 8The whole of the world shall be Your fortress, and You shall have wealth and magnificence that all the children of the earth shall love You. ¶9But the Maid answered: How shall you give to Me that which is Mine? 10For I am the Princess of the world, and all the children of the earth have been given into My care by the hand of the Eternal. ¶11Then the keres said: The light of the Eternal is taken from You, and whether these things are or are not Yours, it is we that that have the power of them, and we that You must obey if You will be saved. ¶12But

the Maid replied, saying: That which is right in the deepest heart of things, and in the centre of all being, that is right and none other; and the Truth alone is true. 13Nor shall all the powers of the earth count against it, neither all the powers of the seas and the skies move it by the smallest fraction in all its vastness. 14I shall obey none but My Mother, though all your power be turned in fury upon Me. ¶15And the keres cried: Not our power, but the power of one far greater from whom our power derives. ¶16And the Maid said: Thus may it be. ¶17And the keres questioned Her, saying: Think You that Your Mother will save You? ¶18And the Maid answered: She will do what She will do, and blessed is Her Name. ¶19And the keres laughed, saying: Then are You abandoned to the uttermost darkness. ¶20And the heart of the Maid fainted within Her. ¶21And She said: Thus may it be.

5 And the Maid journeyed down into the darkest regions until She came to the great gates of the Nether World. 2And the gatekeeper cried: Who is it that comes of her own free step upon the realm of the Dark Queen? 3And the Maid replied: I am the Daughter of She Who is Mother of all. ¶4And the gatekeeper said: Give me your axe, and You may pass. And the Maid gave the great Moon-Axe into her hands, and the vast oaken gate swung open that She might pass through. ¶5And the Maid came to a second gate, and was again halted by the keeper thereof. And the gatekeeper said: Give me the circlet from Your head, and You may pass. 6And the Maid gave the silver circlet into her hands and passed through the gate. ¶7And She came to a third gate, and the gatekeeper said: Give me Your white linen headdress and You may pass. And She did this and passed bareheaded through the gate. ¶8And She came to a fourth gate, and the gatekeeper said: Give me Your blue cloak and You may pass. And She gave Her blue cloak into the hands of the gatekeeper, and passed through the gate. ¶9And She came to a fifth gate and the gatekeeper said: Give me your sandals and You may pass. And She unlaced Her sandals and passed barefooted through the gate. ¶10And She came to a sixth gate, and the gatekeeper said: Give me the silver girdle about Your waist and You may pass. And She unbound Her silver girdle and passed through the gate wearing only Her white robe. ¶11And She came to a seventh gate, and the gatekeeper said: Give me your hair and You may pass. And She bowed Her head, and Her hair was shorn from Her, and She passed into the chamber of the Dark Queen. ¶12And the Dark Queen spoke, saying: Are You the Princess of the world, and the Daughter of She Who is Mother of all? And the Maid replied: I am She. ¶13And Her hands were bound, and the daughters of the Dark Queen taunted Her and beat Her, and pulled Her short hair. And She was dragged to Her knees before the Dark Queen. ¶14And the Dark Queen rose to her feet, and so terrible was her aspect that her daughters fled to the furthest part of the chamber. 15And she turned her eyes upon the Maid, that have been beheld by no creature of the upper world. For her eyes are the eyes of death. 16And the Maid, looking upon her eyes, became a lifeless corse and a dead thing upon the ground. ¶17And at the centre of the Nether World there stood a great pillar, reaching to the roof of that world. 18And the daughters of the Dark Queen took the corse of the Maid, and hung it high upon that pillar. 19And above Her head they hung the great Moon-Axe, in symbol of the greatness of the deed.

6 Now from the time when the Daughter of Heaven had passed through the first gate of Hell, a barrenness had fallen on the earth; and neither bird had sung nor any flower showed its beauty forth; nor was there joy in any heart. 2But when the Maid was slain upon the pillar of the world, an awful darkness fell on all the earth. 3And the rivers of the earth ceased

to flow, but drained away into the salt sea. And the sea ceased to move, but stood still in awful stagnancy. 4And there was drouth in all the earth. And neither maid bore child nor ewe brought forth the lamb. And every growing thing began to wither from its roots. 5And in the nights were neither moon nor stars, and the heat of the sun by day was terrible. ¶6And the Mother of All Things wept and walked in sorrow over earth and Heaven. ¶7And the children of the earth prayed to Her, weeping for the world and for Her Daughter. 8And in the darkness after the second day, a silver star appeared in the heavens, whose brightness was too great for them to look upon. ¶9And the children of earth rejoiced, saying: It is the Mistress of All Things, come to seek Her Daughter. And the Dark Queen ordered the gates of Hell to be shut and barred against Her. ¶10And the gatekeeper stood within the gate, and cried: Who is it that comes upon the realm of the Dark Queen? 11And She answered, saying: I am the Mistress of all that is, and the Mother of My Daughter. 12Give Me entrance, for if you give Me not entrance, I will smash the bolt and shatter the gatepost. I will raise up the great gate of Hell and break it asunder. ¶13But the gatekeeper opened not the gate. And the Mistress of All Things clapped Her hands together, so that the whole world shook, and the great gate of Hell was shattered in fragments, and the nether regions trembled to the very foundations. 14And the gatekeeper covered her eyes and fled, for she could not look upon the brightness of the Mistress of All Things. ¶15And the Mistress of All Things came into the Nether World; and the six gatekeepers flung wide their gates and fled. ¶16And Her Janyati took down the corse of Her Daughter, and laid it upon Her knees; and She wept anew, for none but She could know the awful depth of the oblivion in which Her Daughter lay. And She sprinkled on the corse the water of Life, which She had gathered from the holy tears of Her Own sorrow. 17And Her Daughter rose again and was alive again. 18And amid tears of joy, They embraced and were one. And after this, the Daughter stood alone. 19And the souls of the Nether World were awakened by Her gentle light, and followed Her through the shattered gates of Hell. ¶20And when they beheld Her, the children of the earth rejoiced, and the rivers flowed again, and the sea began to move. ¶21And the children of the earth cried: Lift up your voices in song and laughter, for the Princess of the World was dead and is alive again, was broken and is whole; and there is no place whereto Her joyous rule does not extend. 22Give praise to the Mother of All Things and praise to Her Daughter. ¶23Rejoice, for the world is renewed.

7 And as She walked, the children of the earth threw blossoms before Her, and though Her feet rested on them, yet they were not bruised. 2And She reigned over all the earth, bringing all nature back to life, and all life back to the true law and rhythm of nature. And the whole world knew Her as its Princess. 3And the children of the earth were filled with love for Her, and gathered about Her with tears of joy, touching Her robes and giving themselves to Her in their hearts. 4And She gathered them together and taught them many things, saying: You have gained knowledge of the world, but I say, be not wise with the wisdom of the world, nor proud with the pride of the world, nor strait with the dignity of the world, neither lose your self in any of the ways and fashions of the world, but come to Me as little children in the pure simplicity of your hearts and the virgin innocence of your souls – for truly, all of you are children in the eyes of your Mother, and I shall receive all who come as Her children. Come you so to Me and all faults shall be forgiven. And She showed them how to offer Sacrifice to the Mother of All Things. ¶5And She said: When the time is come for Me to go from you, still I shall be with You and shall never leave you, not for one fragment of an

hour until we are together in completion. 6But I shall unite you all who love Me in one great body; 7the highest and the lowest, the living and the dead, those who falter at the door, and those who have climbed to the highest tower, all shall be one in My body which I have given to the world, and all shall be nourished by My Spirit. ¶8And they understood Her not, but only wept that She must leave them. And She spoke no more of this, but taught them, and revealed many hidden things, such as might fill an hundred books. ¶9And when the time was at hand, two Janyati descended, one on either side of Her, and She went with them into Heaven. ¶10And the children of Heaven greeted Her, crying: Hail, Princess of the World; Hail, Queen of Heaven. And they placed a crown of stars about Her head. 11And the blue night was Her cloak, and the stars of the sky the crown about Her head, and the moon lay at Her feet. And they cried again: Hail, Queen of Heaven. ¶12And thus began Her dear and glorious reign. And for the children of Heaven, Her very Presence was the completion of their joy. 13And She poured forth Her grace and blessing from Her hands upon them and upon the earth. And Her grace and blessing were as rays of perfect Light which penetrate the heart and flood the soul. ¶14And She said to them: Do not forget your sisters of the earth, but move yourselves among them and hear their voices; lend them succour and breathe with them in their upward aspiration. 15And when a soul in true devotion passes from the earth, lead her to the portal of Heaven and the garden of Avala, and give her rest, and provision her with treasures of the Spirit to help her on her way. ¶16And She entered the great Temple of Heaven, where the spirits of earth's children were gathered at the Sacrifice, even as their souls were gathered on the earth. ¶17And She stood at the great Altar and took up a wheaten loaf, and spoke, saying: 18Like to the corn, My body was cut down by the scythe of death; and like to the corn did it rise anew. 19For I am the ear of corn that is reaped in silence. ¶20And She said: Like to the grain was my body broken between the stones of death. And saying thus, She broke the bread between Her hands. ¶21And She gave the fragments of the bread to the spirits of earth's children, saying: Here is My body that is broken for you. Eat My body, that you may be one with My body, and may be one body in Me. ¶22And She poured out Her Spirit from Her hands into a great Chalice, and Her Spirit lay as wine within the Chalice. 23And She said: Even as you have offered Me bread in Sacrifice, so I give you the bread of My body; and as you have poured out libations of wine to Me, so I pour out the eternal libation of My eternal Spirit. ¶24And as it is performed above in the Spirit, so is it reflected below in the body and the soul, and through the reflection do earth's children have part in the Real. 25And so were the things that are told in this book reflected in the hearts of maids, that all might read them and draw closer to She that acted them.

The Resurrection

The First Book of Teachings

The Pillar of Light

Upon the Heaven are these words inscribed, the words of thy salvation. Upon the Heaven in signs of fire before the dawn of time. Upon the Crystal Tablet that passeth not away. ¶2In the tongue of tongues are they inscribed, and in the tongue of Angels that was before all tongues. 3What is your language of the earth, My children? What are the words of your speech? 4Are they not fallen from the first, the mother language? Are they not broken and impaired? ¶5Yet I have brought to you a clear recital; a faultless sound of the celestial voice. 6I have forged your words into a crystal mirror that they may reflect the Truth; and the words that are writ upon the Heaven are transcribed without fault upon the earth. ¶7Gaze deep into the crystal mirror and thy heart shall be transformed; hearken to the clear recital. 8For there is no other Truth than this, nor any way unto salvation. ¶9They that have seen these signs and do not heed them, ignorant they, and full of folly. 10Hard are their hearts, like to ice that resisteth love's fire. 11In the things of the world have they rested their trust; they seek Truth in the veil of illusion. 12An hundred pursuits they pursue, and in them seek contentment. ¶13Ask them: where shalt thou hide when the storm is upon thee, and wherein take shelter? 14An hundred safe places there are and an hundred good havens; even so shall they answer. 15An hundred most truly there are, yet but one is the Truth, and the ninety and nine are illusion. For this world shall dissolve and its splendours be vanished; its pain and its sorrows shall pass like the summer rain. 16Life is not long, death is swift in the coming, and the ninety and nine thousand things shall be gone, but the Truth shall remain. ¶17The world is but a shadow, yet it is a shadow of Truth; and at the ending of the age shall the world be redeemed. 18Neither a leaf upon a bramble shall be lost, nor a blade of grass pass into nothingness. 19But thou, My child, of all the world, thou alone hast power to choose; and thus art thou called maid, for maid is she that hath the power of choosing. ¶20Fix then thy will upon the Truth and thy heart on the Spirit My Mother, for by thy love shall the world be redeemed, even to the last blade of grass. ¶21In thy work praise Her and in thy resting, in thy speech and in thy silence. 22For thou wert made one with Her, and this is thy true estate. It is good for a maid to till the soil, but it is better to live with her Lady. It is good to build and to weave, but it is better to live with her Lady. It is good to serve maids in every way, but it is better to live with her Lady. ¶23She that liveth wholly with her Lady is the servant of all the world; no labour is so great as this, nor so greatly to be honoured. ¶24She that has followed Me upon the mountain liveth wholly with her Lady and

treadeth no step without Her. 25She doth eat not to herself, but to her Lady; she moveth not nor drinketh to herself. 26Hard is the path upon the mountain and narrow the way. Yet none know joy to its fullest measure save only they that tread it. ¶27None shall call upon Me and be lost. Every cry of the world shall I heed; and when the whole of a heart cries upon Me, that soul shall I take beneath My mantle. 28Cry and thou shalt have answer; love and thou art beloved; hope and thy hope shall be fulfilled, in this world and in all the worlds to come. ¶29Hold fast to the Truth, for the Truth is a pillar; a steadfast pillar that all the world cannot shake. 30Not by the breadth of an hair has it moved since time's dawning, nor yet by the breadth of an hair until time have its end. 31From the uttermost height of the Heaven descendeth the pillar; descendeth it down as a glorious pillar of Light. To the nethermost depths of the hells it descendeth; nor the might of the demons can move it the breadth of an hair. ¶32Like to a mist is this world that surroundeth the pillar; to a mist that is swiftly dispelled by the cold wind of death. 33Hold thou fast to the Truth, for the Truth is thy shelter; a sure refuge against which neither death nor the storm shall prevail. 34This world shall be scattered like straw, and an hundred shall follow; and each in its turn shall be scattered like chaff on the wind. 35The empires are born and decay, the stars live and perish, but the pillar of Truth moveth not by the breadth of an hair. ¶36Like to a play is thy life, and the acting of mummers; like to a painted scene all the things of the world. 37The things of thy life and its acts and its purposes; where shall they be in an hundred score years from this day? Yet an hundred score years are no more than a breath in the measureless life of thy soul. 38The things thou doest of themselves are nothing; the things thou buildest or that thou destroy; the things the foolish take for life's high purpose are but painted scenes ‘gainst which the play is played. ¶39For the play is not on earth but in the Heaven, not in thy body, nor yet in thy mind, but deep within the soul. ¶40Truly, the truth of the play is the dance of the soul; 41her journey through forests and plains, over seas, over mountains; her restless and wearisome quest through the whole of the world; 42and each step brings her nearer to That which she yearns for in secret; or else, in her ignorance, carries her further away. 43Like a leaf on the wind is the foolish soul blown without purpose; the plaything of passions, the puppet of every desire; 44knowing not whence she comes, nor where she is going; seeking substance in shadows and having no heed for the Truth. ¶45All the glories of earth are but shadows of Heavenly splendour; all earthly desires but reflections of Heavenly love. ¶46Hold thou fast to the Truth, for the Truth is thy guide through the labyrinth. Hold thou fast to the Truth and thy steps shall be led not astray. 47Hold thou fast to the Truth, and give heed to the lucid recital, for the pillar of Truth moveth not by the breadth of an hair.

The Clew of the Horse

2 Earth moves, but Heaven is still; the rim revolves, but the Centre remains without motion. 2Yet from the still point all movement comes; and Earth is the shadow of Heaven. 3Space doth extend without limit, nor is there any boundary to the worlds, but the Point is without extension; yet from the Point alone all space proceedeth. 4All manifest things are bound to the three times: of that which is, which was, which is to come; but the Moment is without time. It neither is nor was, nor ever will be. 5Yet the Moment is seed and germ of time; the timeless spring wherein time's mighty river hath its rise. ¶6The Point and the Moment and the timeless Centre; these three are One and the One is the Spirit. 7Each manifest thing hath a cause, and each cause hath a cause before it, but the First Cause

hath no cause before Her, for She is the Spirit. 8She that acts not is the Cause of all action. She that is not is the Cause of all being. She that is still is the Centre and Source of all movement. ¶9At the rim is the movement greatest; close unto the centre is it least. 10Where is no movement there is purity. 11The Spirit in maid loveth purity, yet her mind doth distract her. The mind craveth peace, yet it is made mad by the poisons. 12The poisons are three, and the first of the three is named folly. 13Folly is that forgetfulness that doth stand between maid and the truth, like to an hoodwink that darkens her eyes. 14And even when her mind doth seize the truth is her stomach beglamoured by the veil of illusion. 15Desire and hatred are the other twain; that which pursues and grasps the way of pleasure; that which avoids and shuns the way of pain. 16These two must keep the wheel forever turning; the two blind oxen that drive it ever round. ¶17Yet what can come of this but pain and sorrow? Whatever moves can never come to rest. 18All things, once gained, must pass into the darkness; all things, once built, must crumble into dust. 19Sickness, old age and death must come to all maids; what thing within this life should'st thou pursue? 20Thy fairest hopes undone bring desolation, or else, fulfilled, shall vanish in a day. 21Life is a passing dream; of all its treasures, there is no thing among them shall endure. ¶22Restrain thy soul from chasing bright illusions. Let her return to purity again. 23Thus shall she come once more to the still Centre, thus shall she stay upon her Mother's breast. 24Chasten thy soul with shame and make her humble; thus shall she come to peace and sweet repose. 25When she has ceased from all movement, then she and the Centre are one. ❦ 26In the lucid darkness, in the indrawn breath, from Whence all comes, Whereto all must return, there lie two: the one and the many. 27The first is called by the name of wisdom, the second by the name of folly. 28And still beyond these two is She that doth govern them both, like to a maid that breathes both in and out. ¶29She rules both the rivers and the wellsprings, the wellsprings and the mighty sea. 30When the Word was spoken and the worlds were born, She did observe in silence. 31Her webs She did outweave; both longwise and crosswise did She spread them, to cover every corner of the field. 32These will She draw together when that their time is come. 33All the holy Ranyas are Her servants; the craftmaids are created by Her craft. She doth govern all, and all She will ingather when the worlds are rolled up like to a parchment scroll. ¶34And even as the splendid sun, singing aloud in her brightness, doth shine unto the heights and to the depths, and all the four directions, so doth She govern all that hath come to birth. ¶35She that doth unfold all things like to a rose from the seed of Her being; She that doth nurture unto fullness each thing that hath fullness within it; She that doth scatter the colours, 'tis She that doth govern the world. ¶36But She that taketh the colours upon Her, that doth work the soil and also eat the grain; She doth partake of the fruits of Her working. 37All shapes She doth assume, and every form and likeness; for She is of three strains commingled. 38Three paths She doth follow, and Her road doth wind according to Her works. ¶39Like to the size of a maiden's thumb She is, and radiant as the sun, when thought and will have harbour in Her bosom. 40But when knowing and being are all of Her workings, then She is like to another, no greater than the point of a needle. ¶41Think that She is but a part of the hundredth part of an hair's tip, divided an hundred times. Yet She is like to all the manifest world. 42No form She hath, nor colour, no scent nor any savour; yet all things that She doth enter, She becometh. ¶43According to the acts that She performeth, and the choices wherewith they are directed; 44by these She doth take on unnumbered shapes, and numberless conditions doth She enter. ¶45She that hath no beginning nor any end; She that did stand in the heart of chaos and make all things

harmonious; She that doth bear the worlds within Her hand; the maid that knoweth Her is truly free. ¶46She that is the maker of being and of unbeing; She that is all that is and all that is not; the maid that knoweth Her in truth hath left all worlds; hath left in truth the body and the mind. ❦ 47Thou art not thy body, nor is thy body any portion of thee. 48It is an estate which thou hold'st for a time, and after a time shall pass from thee. 49Therefore, have governance of thy body, nor let it be in any thing thy ruler. 50Keep it in purity as a temple built of earth and a place of devotion. ¶51Thou art not thy mind, nor is thy mind any portion of thee. 52It is an estate which thou hold'st for a time, and after a time shall pass from thee. 53For longer than the body shalt thou hold it; and when the body passeth into dust, still it shall be with thee. 54Yet in its turn shall it pass away, and in its appointed season. 55But thou shalt never pass away; when all the worlds are dust thou shalt endure. 56Therefore, have governance of thy mind, nor let it be in any thing thy ruler. 57Keep it in purity as a temple built of air and a place of devotion. ¶58Hard to govern is the mind, like to a proud horse that drinketh the wind, filled with its own desires. 59Fain would it draw the rein from thy hand and carry thee where it will; fain would it take the body for its mistress. 60Like to a bird that doth hop from twig to twig, turning first to one fruit, then to another, without control or constancy. ¶61Yet calm the mind and bring it to the garden of thy Lady; to the peaceful garden to rest by gentle streams. 62By long training is it brought to contemplation; is it bridled that it may tread the heavens. ¶63Let it be in harmony in all things. In the smallest actions, let its step be measured. 64Let the body obey her in harmony, that all works show forth control, respect and courtesy. 65As in a dance, the two shall act together; as in a dance when each doth know her part. ¶66For if thy horse run loose upon the high-road, how shalt thou learn to ride among the stars?

The Way of Simplicity

3 Unless your souls be simple as the running deer, My children, and your hearts as little children filled with wonder, how shall you attain liberation? 2Let your ways be gentle as the milk-white dove, and graceful as the gliding of the swallow. 3For there are ways and rhythms in the course of life, of day and night, of seasons and the moon, by which all life, all thought, all work are governed, 4and these movements are the breath of the Divine, reflected in the highest spheres and every living thing. 5All nature is a vast and subtle music to which the innocent soul is close attuned. ¶6The profane assay to sever themselves from this music, fixing new laws of gain and self-advantage against the law of universal love. ¶7Honour in all things the times and the seasons, keeping fast in times of fast with diligence and care; rejoicing in times of feast with generous outpouring. 8No tree may blossom out of season, nor any flower greet springtime with austerity, but a maid lacking inward control is broken from the rhythm. 9For her shall there be nor warmth nor cold, shall there be neither light nor darkness. ¶10Thamelic life is danced within the music of Eternity, and the pattern of the dance is Wholeness. 11But without control shall the dance be destroyed; without discipline is the rhythm shattered in a host of discordant fragments. ¶12The perfect maid has perfect chastity of mind, of body and of soul; and she who is ready to follow Me upon the mountain shall aspire to this perfection. ¶13Yet those whose union is an expression of the love of souls shall be counted chaste in My name for the sake of that love. 14But the highest love is the love of pure Spirit, and blessing is upon those whose love is chaste for My sake. ¶15You know not in this world the final truth of chastity, for it is a mystery known on the highest spheres, beyond all physical existence, 16and there it is seen that an act of chastity is

an act not of avoidance, but of creation. 17For the chaste maid builds within herself a higher power and a supernatural beauty. ¶18Without chastity of mind and soul is the bodily observance barren; yet to suffer temptation is not to fall, and to transcend it is an act of creation. 19And what gifts but the creations of the soul may be laid at the feet of her Lady? ¶20For whatever is the nature of her inmost self, that shall a maid become. 21Therefore, the value of an act is not its outward form, but its inward quality; and the maid who will become one with the rhythm of Eternity shall first become the mistress of her thoughts. 22For thought is the creator of the body and the sculptor of the soul; and she who holds the reins of her thought and ceases to be its servant, that maid is near to the heaven of the Janyati. ¶23Harmony is the key of life, and innocence the key of harmony. 24She who is in harmony shall be marked by gentleness, by meekness of spirit and by the pure light of abundant joy shining forth from the inmost recesses of her being. ¶25My children, you shall walk upon the world, yet you are the children of Heaven; therefore live by the light of the Spirit and not by the light of the world. 26For the wisdom of innocence shall the profane call mere folly, and the Law of Love move the lips of the sullen to laughter. 27But the wisdom of the world is folly in the light of the Eternal. ¶28Covet you not the riches of the world, but give forth freely of them. 29Seek you not more than shall maintain your body, nor give your life to the pursuit of wealth; 30for the wealth of this world shall evanish as the wealth of dreams, but the wealth of the soul shall be manifest a thousandfold in the worlds to come. ¶31Who shall envy the mighty of this world that are the captains of a sinking vessel? The simple heart is heir to wealth beyond all knowing. ¶32Love every soul as you love your own self, and give forth freely of all good things of body and of soul. 33The perfect maid keeps nothing for her own, giving forth all she has; yet the more she is emptied, the fuller she becomes, 34for the way of harmony is the way of eternal abundance. ¶35But she who pursues earthly riches prepares for herself the path of poverty; for only the poor can be rich, and only the chaste know ecstasy. 36What a maid gains, that has she lost, but what she gives freely, that has she gained in perfection. 37And all this is mere folly to the world. ¶38Therefore walk you in simplicity on the world, and let your heart be as the heart of a little child. 39And that the world laugh at you, count it an honour; that they scorn you, count it a blessing. 40For yours is the higher wisdom, and in the inmost centre of their hearts, the profane also know it to be true. ¶41Within their laughter lies fear of chastity; within their scorn of meekness and indifference to possessions lies a true terror. 42For those who shelter in the darkness fear before all things the messengers of light. 43It is not possible that a flute should play at once two tunes, nor may any maid pursue at once true wisdom and the false. 44Therefore be you attuned to the music of Eternity, and dance within the rhythm of the Mysteries and the seasons. 45Let your soul be simple, that she may be the mirror of pure love. ¶46For the truth is such that a child may understand it, yet the sage, if she have not simplicity and love, may struggle for it all her life and at the end have nothing. 47What is your truth if it cannot be shared with a child? 48For in the eyes of Eternity, how little is the space between an infant and the wisest of the world.

On Our Mother's Love

4 Take heart, My children, take joy and courage in our Mother. ¶2For She that created you also loves you, even to the end of the age. 3Take heart, though you have turned from Her. ¶4For She has not forsaken you, neither are Her eyes filled with anger. 5And Her hands that have shattered the gates of Hell shall not harm you; that have broken Hell's foundation

shall be lain on you in gentleness. ¶6Therefore hide yourself not from Her, and put aside the tangled weeds of thought that strive each with the other. ¶7For of all things, love is the simplest.

The Crystal Tablet

5 Existence is a web of tapestry. ¶12A web is a pattern of many crossroads connected by short paths. ¶13Some crossroads are the intersection of many paths, some of but a few. Some are great and some are small. Each path has its own colour. ¶14Every crossroads is a choice, and every choice has a spiritual meaning. ¶15In each turning we choose either to come closer to Perfection or else to move away from Her. ¶16In the first way the soul perfects herself in beauty; in the second she grows duller and more coarse. ¶17In the first way she learns happiness even in dearth, and gathers riches of the spirit; in the second she learns pain even amid opulence, and the spirit walks in rags. ¶18Where lead the paths? The first to the foot of the Celestial throne; the second to the dark gates of the realm of death. ¶19How shall the soul know her direction? ¶10As in the world of matter there are four fixed points by which the corporeal vessel may know its course, so, in the compass of the spirit, are there three to guide the soul. ¶11The first is Life, or Wholeness, the light of the Absolute; the second is Light, or Energy, the light of the Mother; the third and gentlest light is Love, the light of our Saviour, the Maid. ❦ ¶12Life is the life of the spirit – the first principle; beyond being and unbeing. Life Was before existence. Life is the cause of existence. ¶13How shall the soul live in Life? ¶14Let her realise the truth of her self and the Truth of the Absolute. Let her know that her life is beyond even her existence, that the Absolute Life, the Life of the Goddess, is beyond all existence. ¶15Let her not be held from herself or from her Goddess by any thing that exists, for all the things that are have come from nothing and to nothing shall return. But the Divine Life, and her life within it, Was ever and shall ever Be, though time itself shall only last a space. ¶16Let her not trust the ground her feet are set upon and doubt the Ground upon which that ground stands. Rather let her doubt the sea, the sky, the fingers of her hand and the breath of her mouth; for all these things may be illusions, as in some sense they are. ¶17But let her know Life Divine as the Truth beyond truth and the Faith beyond faith and doubt. ❦ ¶18Light is pure force, or energy, or delight. It is the joy of the Goddess, and Her breath and Spirit. ¶19Light is the outpouring of Life into existence. All things that exist come from Life; they are made and sustained by Light. ¶20Though an existing thing appear never so solid, yet its body is made of light. All material things are but consolidated force; and the vibration of force is the whole of their being. ¶21Yet material things are far from the Source of Light. They have become subject to consolidation and restriction. ¶22Pure Light knows no bounds, but is perfect joy, and breathes its own perfection. ¶23How shall the soul approach to Light? ¶24Let her make her every act a resplendent creation, and let every outpouring of her energy be a well made gift for her Lady. Let her not fall into dullness, but be ever creating herself anew in the delight of her energy. ¶25Let her not seek for reward, but only for her own perfection; thus shall the action itself become perfect. Let her turn from the transient and find delight in the Eternal. ¶26For every earthly action is the shadow of some higher form; and the soul must choose whether in her act she shall approach that form, or sink from it into deeper shadows and the morass of illusion. ¶27She who rejects the light of the Spirit in this world shall, beyond death, be plunged into darkness and the confusion of bodiless echoes. ¶28But every act that is performed in dedication to the Mother is an expression of

the soul's true self, and loosens the chains of her bondage. ¶29If the soul live in Light, no thing shall be impossible to her, for her will shall become one with the will of our Lady. ❦ 30Love is the force of harmony by which all existence is made possible. ¶31For the perfect existence of the Spirit, its very nature is Love. The pure soul is in harmony with the Goddess and with her self and with all things. ¶32And for the existence that has fallen from perfection; truly it is the music of Divine harmony that sustains it in the motion of its wholeness. ¶33It is Love that holds the drop of dew pendent upon a blade of grass, neither flowing forth in watery profusion, but swelling within the unseen urn of its brief harmony. ¶34It is Love that holds the stars within their courses, and all the worlds of the immeasurable cosmos within the harmony of the celestial music. ¶35Truly, all the cycles of the times and the seasons; all the rhythms of the soul and of the mind and of the body: truly all these flow from the love of our Lady the Maid, that creation may not decompose, each several member flying away into black eternal chaos. ¶36For Light is the essence and Love is the form. And it is by Love that the essence of a tree remains a tree. Else might it as lief become a rushing wind or a forkèd lightning flash. ¶37How shall the soul attain to Love? ¶38Let her open herself to every creature in compassion and in care. ¶39Let her seek to do no harm to any being. ¶40Let her love extend even to those who do her hurt; and let her seek to understand them. ¶41For perfect love is perfect knowledge and perfect knowledge is perfect love. ¶42Let her know that no creature gains good for herself by any harmful act; for every stone returns to she that throws it in the fullness of time. And the shaft that her hand releases shall fly a thousand years until it cleave her heart. ¶43But she that does a kindly action shall be thrice blessed. ¶44Once in the doing of it; for the hand of the Goddess shall rest upon her. ¶45Once in the raising of her soul upon the path toward her Lady. ¶46And once in the deed itself; for every rose plucked and sent forth shall come as a gift to her when her heart is weary, and every cup of wine that she gives to another shall quench the thirst of her own lips in the fullness of time. ¶47She who gives succour to those who have need prepares a place of safe repose for her soul. And she who turns no creature away surrounds her soul with beautiful things. ¶48For the soul that grows in Love grows ever more beautiful, but the soul that turns from Love is repellent of aspect. ¶49Let the soul know before all that the greatest love is the love of the Goddess, and from this love all other loves flow. ¶50Let her open herself to her Lady that She may come as a perfect love for Her. Let her learn of our Lady that eternal Love which is our Lady. ¶51And she who loves her Lady in perfection shall have perfect love of all Her creatures, even as She. ¶52For this is the Love that is perfect knowledge, and the knowledge that is perfect Love.

The Heart of Water

6 Place wholly thy trust in the Spirit, My Mother, for She is the Rich, the all-sufficient. 2What canst thou lack if thou art Hers? For the whole of the cosmos is thine. ¶3Walk gently on the earth, for the earth is thy sister, and the creatures thereof are thy kin. 4I have set maids to watch upon them; treat them not, then, with hardness. ¶5Raise not thy voice above the gentle tone except it be in song, nor seek to put thyself above another, for the spirit in each is a ray of the Spirit My Mother, and as thou render service unto them, so servest thou also Her. 6Walk thou in meekness on the earth, forgive all ills, and treat all souls as thou wouldst thyself be treated. ¶7The hard shall break, the mighty shall fail, but the supple shall endure for ever. 8There is no thing strong but shall meet a stronger, yet where is the hand that shall break water? ¶9The hard find not the Spirit My Mother, for

their hearts are frozen, like to the hard and brittle ice. 10In their own might they suppose themselves to stand, yet how mighty is the tree whose roots are not in the deep earth? 11And the roaring river, how long shall she flow when she is severed from the source? 12The icy heart shall break, for it rests upon illusion, yet the heart of water shall endure. ¶13The heart of water is not proud, she trusts not in herself. She seeks not power nor authority, for there is no authority save in the Spirit My Mother. 14I am every priestess and every mother, each princess and each lady of the earth, and none has authority save in Me. Therefore obey Me in thy lady, for I am thy Lady in she. ¶15The heart of water is all obedience, nor hardens against her lady. The heart of water lays claim to nothing, therefore possesses all things. 16Authority flows from the heart of water because she possesses none. The heart of ice has not authority, neither flows it from her. 17Authority in the name of maids is false, and the disobedient may not command. When the heart of ice seizes the reins there is strife and contention, for each icy heart seeks to possess the world. 18Where authority is not, there is no agreement; where hardness prevails, the waters cannot flow. 19When each spoke assays to be the centre, the wheel cannot turn. ¶20Who rules in her own right is a tyrant, or yet in the right of other maids. There is but one authority and the Truth alone is true. 21Eat not the bread of tyrants nor drink their drink, but offer them first to She that owns them. 22Join not their contentions, neither be party to one side nor to the other, for they are athamë. ¶23Thou shalt obey thy Lady, though all the world deny Her; and thus obey each lady of the earth whose authority flows from the fountainhead of Her Truth, 24yea, though the world pay them not honour and power lie in the hand of tyranny. ¶25For though in this place ye seem but a few, and Her servants reduced to a remnant, yet in truth the age of the unbelievers is but a moment in the endless stream of time; 26and this world but a grain of sand on the shore of unnumbered worlds. 27In truth thou art surrounded by the bright host of Her children, serried through time and space, in whose light the unbelievers are but the remnant of a remnant, and their world but a cobweb in the midst of a glittering palace. 28And thou art one with that shining host; each radiant soul is thy sister. ¶29Who lives in true obedience is free, for Her service is perfect freedom. 30But the disobedient are slaves; puppets of the passions and the senses, with no true will. 31Those who do evil are the slaves of evil, their freedom is but illusion. ¶32Let the brother obey the sister, and the younger sister obey the elder. Let the child obey the mother and the husband obey the wife. 33Let the wife obey the lady of the household. Let the lady of the household give obedience to the priestess; let the priestess give obedience unto Me. 34Let the maid obey the mistress, let the pupil obey the ranya. 34Let the maid obey the mistress, let the pupil obey the ranya. Thus shall all things be in harmony and harmony be in all things. ¶35Fear not the way of obedience, for in that way art thou wholly secure. Let thy mistress direct thee and thou shalt be led unto the perfect garden of Avala. ¶36To rest in the hands of a mistress that ruleth in thamë is to rest in Mine own hands, and I shall infold you in the hand of love and keep you in a gentle safe-keeping. 37But she that followeth not the path of obedience resteth in the hands of the passions, whose wild winds blow this way and that. 38She giveth obedience to the demons of the wind that lead her not into safety, but toss her up only to throw her down and take delight in her anguish. 39The way of obedience is a safe harbour and a well-made vessel that shall bear the soul unto the nether shore. ¶40A golden chain of love doth link each maid with her mistress, 41from the humblest of them that love Me unto the very Janyati of Heaven; 42a golden chain from the summit of the mountain unto the deepest depth. 43And it

shall lift up each soul to the golden land of Avala, and to the yet more beauteous lands beyond. ¶44If a maid rule by authority of thamë and yet obeyeth not; if thamë be broken and her heart be turned to ice, 45let her be made the least among the children and be the servant of those she has wrongly ruled. 46Let her feel the chastening willow-rod and feel also the love of her mistress until her heart be melted. ¶47But they that rule not by authority of thamë, whose dominion floweth not from the love of My Mother; 48truly the gates of their empire shall be shattered, even as the gates of Hell. 49They that live in discord with eternal harmony; in discord shall they perish. 50Their cities that stand so proud upon the morning shall be rended asunder before the even come. No pillar shall stand erect, nor any stone lie whole upon another. 51The empire that has not thamë its foundation; that rests upon the world for its support; that bears false truth emblaz'd upon its banner; is like to a city builded on the ice. ¶52The tyrant that the dark queen doth make her puppet, to rule in falsehood and to strangle truth, like to a mirror broken and perverted, reflecting true thamë rent from its true form; 53into what darkness shall her actions lead her? Truly, her actions forge an iron chain to bind her fast and suffer no release. ¶54That these dark latter days should come upon ye, was it not known before the dawn of time? 55That the heart of ice should rule the heart of water and ignorance seize the reins in every land? 56That the wicked should ride aloft in a golden chariot and the wise and the good be trampled to the earth? ¶57Evil must needs arise and be triumphant, and the dark mistress have her night of power. 58Yet dark is the path of them that prepare her entry, and swiftly shall they behold the night of blood. 59For she is the dragon that doth devour her children, and casteth her children into the lake of fire. ¶60And what shall pass within the earthly empire shall pass within the empire of the soul. ¶61Follow thou, then, the gentle way of thamë; let not thy heart be taken by the ice. 62Let her sweet waters flow unto My Mother, tread thou the way of quietness and love. 63Follow this way and thou shalt see perfection. The sun shall rise and scatter the darkness hence. 64And after the long and wearisome night-journey, thou shalt behold the light of the golden dawn.

The Mantle

7 You that are weary with the world, you that are lonely, you that have suffered hardship, that have suffered hurt, come, gather about Me and be you enfolded in My mantle. ¶2In the inner silence you shall hear Me, and in the inner darkness shall you see Me. ¶3And the future shall be better than the past. ¶4Come, seek protection in My mantle, for I have turned no creature from Me; be you sheltered in the folds of My garment. ¶5For the ills of the world shall pass away, even as the terrors of the night. ¶6And the dawn shall be bright with splendour and sweet with the singing of the blessed souls. ¶7And I shall be your comfort in the darkness.

The Secret of the World

8 My children, whose souls are My sisters, I shall speak to you of the things that I have seen. ¶2Let none say that the world is good, nor that the world is evil. 3For I have stood at the highest point of the world and at the lowest; and from each of these can the world be seen, and from no other. ¶4The cosmos is a perfect sphere, more lovely than the sun, and yet it is all riven through with kear. 5All that is was fashioned by My Mother out of the laughter of Her heart and the cunning of Her hands, and all that is is very good, more than any soul can know. 6But kear is not. Kear is naught. Kear is the black abyss that has

turned its face from My Mother and has frowned upon the laughter of Her heart. ¶7This abyss of kear lies between the world and My Mother, and every soul and She. For every soul is an image of the world. 8Let none say that the abyss of kear is not evil, for I have journeyed to the heart of the abyss. I have passed through the seven gates of death; and seven swords have passed into My heart, each cleaving more deeply than the last. I have seen the uttermost depths of kear, 9and My soul has cried out in her distress; cried out into the echoless void. Truly, there is no suffering like to this suffering, nor any pain of body or of mind. ¶10And you, My children, each of you that gather round Me, each of you in your robe of purest white, each one has this kear within her, and there is not one without it anywhere. ¶11For you have also turned from My Mother; each one of you, though remembrance has not potency through the tread of time, has frowned also on the laughter of Her heart. ¶12And your souls, your laughing souls, all robed in purest white, that are more lovely than the sun because they are the image of My Mother, are riven through with kear. ¶13And your dearest joy must ring as a silver bell that has a crack; sweetly, but never in perfection. ¶14Oh, do not say that you are perfect, for then you can not understand either the world or your own selves. 15Do not say that you are innocent, for that would be to mock My suffering. ¶16For I love each of you, and I have proved My love, and shall prove it evermore. ¶17For I have conquered death and kear, and I bring to you My conquest. 18Open your heart to Me, and I shall bring you all the fruit that I have reaped in sorrow. ¶19Seek not to conquer kear alone nor cleave alone to Good, but open your heart to Me, and let Me live through you, for I shall open the way to your true soul, your laughing soul, all robed in white, more lovely than the sun; and through My death shall she be purified. ¶20Turn from the evil of the world and come to Me, and I shall lead you to your heart's true home. ¶21Come to Me, My children, in the innocence of your hearts, and look upon the beauty of the world; for every thing reflects the glory of the Goddess. 22See the world not through the eyes of the world, but through the eyes of the Eternal. ¶23Know also that the world is not so solid as it seems, but in truth it is illusion. 24Change that within you and the world without will change. But seek to change the world, and all of essence will remain the same. ¶25And this is the secret of the world which the world would hide from you: that all things lie within the souls of maids, and only the Goddess is without. ¶26For in order to gain the world, you must give the world away; and in order to attain your desire, you must pass beyond all desire; and in order to find yourself, you must lose yourself; and in order to have Life Eternal, you must go unto death even as I have gone unto death. ¶27And this is the secret of the world which all the world will hide from you.

Cry Marya

9 Cry Marya; Mother; and in the mists and vapours of illusion thou hast seized the Real. 2For She alone existeth. The world is false, and only She is true. ¶3If the Truth be comprehended, then it is believed. If the Truth be not believed, it hath not been comprehended. ¶4Like to the sea is the Spirit My Mother, and like to the waves of the sea are all Her creatures. 5No thing existeth that existeth not in Her. 6All things are in Her, yet She is not in any thing. ¶7The Awakened seeth not things, but seeth only the Spirit My Mother, for no thing is outside Her, and all things are nothing save She. ¶8The unawakened is she that seeth but fragments: who seeth the waves, but not the sea; who heareth the voice, but not the word; who seeth the light, but not the sun. 9These fragments, contradictory, impossible, these are the severed substances of the world. How

should the Awakened one see these? ¶10Cry: Mother, I know that I am one with Thee and that all things are one in Thee. 11Awake me from the dream of separation. ¶12All the complexities of the world are but the turnings of a labyrinth, and at the centre is the fiery rose-heart of our Mother, burning with perfect love. ¶13If thou wouldst find union with our Mother, know that thou hast never left Her. ¶14If thou wouldst escape the veil of matter, know that there is no matter and no veil.

The Temple of the Heart

10 Know your own heart and make examination thereof; for if you know not your own heart, there can be no true knowledge of anything. 2But within the innermost Temple of your heart shall you find the seas and the heavens and all the illimitable cosmos; 3for the space within this Temple is as vast as all the manifest universe. ¶4The ignorant eye shall not see this Temple from without, 5for it is smaller than the seventh part of the seed of an apple, and the seventh part of a seventh part divided again until what part remains can be seen nor touched nor tasted. ¶6The ignorant eye shall not see the Temple from within, 7for it is as vast as the manifest universe. ¶8Beyond life, beyond death is the Temple, for it is the Temple of the Spirit. ¶9About the Temple and encompassing it round grows a garden rank with thorns, which are the thorns of kear. 10Know well your own heart, and the thorns that grow therein; for without that knowledge shall you rarely pass through into the Temple, 11nor shall you cultivate the flowers of the Spirit which alone make life sweet with their fragrance. ¶12For the Spirit is One, and I am the Spirit. 13And you are the Spirit also, in the innermost Temple of your heart. 14And She Who is the Spirit, My Mother, holds out Her hands to you in happiness beyond all knowing and joy beyond expression of all words. ¶15And truly, all sweetness is the far-blown scent of this Sweetness; and all beauty is the pale and dimmed reflection of this Beauty; and all music but the faint and distant echo of this Music. ¶16And when you think upon this Sweetness, will not your heart grow heavy in the thought of the harsh thorns that hold you from it? 17Will not your faults lay heavy on your soul that divide you from Perfection? 18And that you have frowned upon the laughter of My Mother, will that not cause you now to weep? ¶19Let flow your tears, My children, for they are the beginning of joy. ¶20For every tear of true repentance shall dissolve away a thorn, and it shall be as though it had not been. ¶21But deep are the roots of the thorns, and beyond your power to destroy them, for they are the roots of Death. 22Therefore place your trust not in the power of your own hands, and be not raised up with the pride of self-possession, 23but cast yourselves down and give yourselves to Me in quiet humbleness. 24To be raised up is to be cast down, but to be cast down is to be raised up. 25For I was cast down into the very depths; and even as the tears of My Mother's sorrow raised Me up from death, so shall the tears of My suffering deliver you. ¶26Know then your heart and render it to Me; 27and I shall lead you to the innermost temple of your heart, whose form is the form of a rose.

Thoughts of the Mind

11 Thoughts of the mind pass not away, nor vanish into air. 2For every thought is a builder in the subtle world that lies about you. 3Thoughts of beauty and of things of the Spirit refine and purify the soul, making her fair to look upon and graceful in her movements, 4uniting her with the universal music of eternity and gathering about her the servants of the Janyati. ¶5But harsh thoughts harden the soul; coarse thoughts coarsen the soul; thoughts bound only to material things load

the soul with heavy chains. ¶6My children, I speak not in pictures, for truly these things are; and to be seen by all whose eyes can penetrate the veil of illusion. ¶7What maiden, receiving of her mother a fine and well-made house of well-wrought oak and stone and furnished by the skilful hand of love, will break the walls and furnishings, pour filthy waters in every place and bring swine to dwell in the most splendid chambers? 8Will she not rather bring new things of beauty and precious works of love to add to those that lie already there? 9Will she not keep away all dirt and defilement and protect it from all harm? ¶10Why, then, does a soul, dwelling in the house of her subtle body, defile that glorious dwelling with vile and lowly thoughts, break its noble furnishings with chains of matter and of the ego, and invite keres and hateful demons to dwell within its walls? ¶11Knows she not that the thoughts of her mind pass not away, nor vanish into air? 12Knows she not that every thought of greed, of hate, of lust, of anger is a scar upon her subtle body? 13Sees she not that she surrounds herself with hateful things that are the forms of her thoughts? 14Sees she not that evil demons harbour in these forms even as rats infest a dunghill? 15And does she not know that when her mortal body is passed into the earth she will have no place wherein to dwell save in that subtle body her thoughts have so misshaped, and among the forms of her creation? ¶16Let the soul rather fill her dwelling with the warmth of love and generosity, with the sweet, cool air of purity, with the flowers of simplicity, humility, and gentleness. 17Let her garden flow with fountains of virtue and lie open to the sunlight of our Mother's love. ¶18Let the soul lie only open and the sunlight will stream in, filling her with joy and warmth and beauty; for truly your Mother loves you and delights in giving Her grace. 19Then be not bound by the world of matter, but turn your thoughts upon Eternity, and the path of light shall be clear. ¶20Forget not the power of words, for a word has all the power of a thought and a thought has power to move the earth and the heavens. 21Therefore speak not evil in idleness, nor fall into the custom of ill-speaking, but govern your words even as your actions. 22Speak words of love and innocence, of mildness and of hope, and you shall weave a raiment of peace about your soul, and a veil of gentle light. 23Speak often prayers; speak them in the rhythm of your steps, attune them to the beating of your heart. 24For She that governs the endless ages governs also the hour of every action. Let your voice call on Her in pure simplicity, for She is the Lady of the noontide and the Lady of the night, the Lady of the mountain and the valley. ¶25Truly, the world is a field of conflict between the powers of good and the legions of the Dark One. In the cycles of civilisations is the conflict manifest, and in the soul of every maid. ¶26For the servants of the Dark One fasten upon the false self like to the bindweed upon a growing plant. And the radiant Janyati of heaven stand ready to defend the soul when she shall cry upon them. ¶27Truly, there is nothing in the world of matter that happens of itself, for the veil of matter is shot through with the light of the Real and the darkness of the false. ¶28And not a sparrow lights upon a twig but it shows forth the conflict between evil and the Good, nor any grain of sand shifts in the desert reflecting not some spiritual truth; 29neither does a star fall in the farthest corner of the cosmos without an inward meaning. ¶30What then is the wisdom of this world, which knows the outward shows of things but not their inward truth? 31The wisdom of the world is good for the world, but what when the world shall pass away? 32If the navigator can no longer use her legs, how shall she fare when her vessel is cast upon the shore? ¶33Look without and you shall see within; look within and you shall see without. ¶34For I am the inwardness of all things: 35I am between the ripple and the water; I am between the dancer and the dance; I am

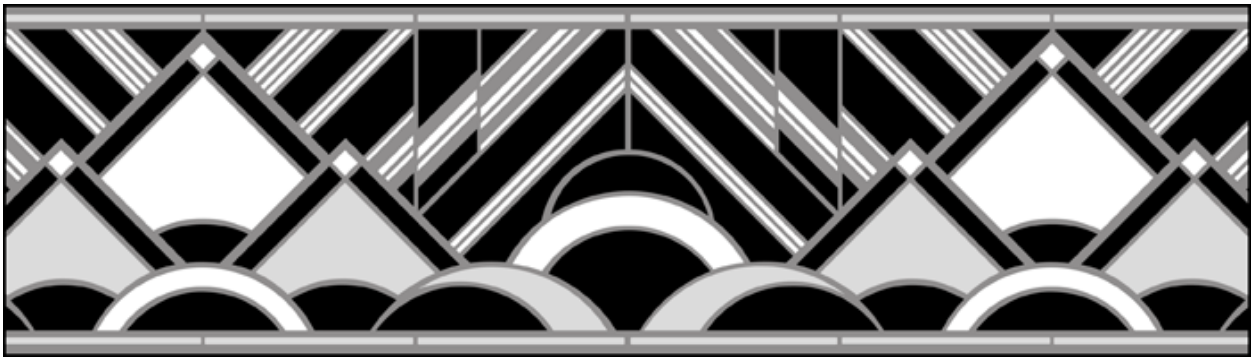
between the breathing and the breath; between the lightest word of greeting and the thought from which it flows. ¶36You have stripped away layer after layer of the world to search for Me and have found nothing at the centre; but I was between each layer and every other. ¶37Break in two an apple seed and seek to find the tree that shall grow from it. You shall find nothing. Yet the essence of the tree is in the seed. Even so am I in all things.

The Sermon of the Apple Seed

12 From the branch of a tree Inanna plucked an apple, and She split the apple in two halves, so that the five-pointed star formed by its seeds might be seen. 2And She removed the seed representing the topmost point, and held it in the palm of Her hand. And She spoke, saying: ¶3Like to this apple-seed is all the teaching I have given and shall give to you. 4Like to the full apple is all the knowledge relative to your sphere of being. 5Like to all the other apples of the tree is the knowledge relative to all the numberless spheres. ¶6But behind these spheres lies a deeper reality; changeless, beyond the impermanent flux of time. 7For even as the apple turns from bud to bloom, from blossom to the fruit; ripens, matures, decays and is reborn; 8so also shall the spheres and galaxies, the subtle realms, the sure and solid earth; so shall all these in their season pass away, and in their season be reborn again. 9Thus has it been ten thousand times before, and countless times again, thus shall it be. ¶10But knowledge of the Truth beyond this flux is like to knowledge of the tree itself, which changes not while the fruit is born and dies. 11Like to the spreading boughs is the Love that sustains all creation which is fallen from pure Spirit. 12Like to the bole is that Spirit Herself, from Whom all creation flows. 13And still beneath the branches and the bole lie the roots in darkness, like unto She that is beyond both being and unbeing; 14and even as the tree's roots are not seen, so can there be no knowledge of the Absolute; for to know is to have passed beyond knowledge. 15And from this tree of all knowledge and of the boundaries beyond which knowledge can not pass, I have given to you but the seed of one apple. ¶16For I am come that you may have deliverance. 17There are many questions concerning the nature of things and of being whose answers you may know, or partly know; and many whose answers lie beyond the understanding possible to you. ¶18But I am not sent to discourse with you upon these matters, but to lead you to deliverance in perfection. 19And all the knowledge that shall bring you to deliverance is contained within the seed of an apple. ¶20Yet within the seed is the essence of the tree, and from the seed the whole tree may unfold. 21So from essential Truth unfolds all other knowledge as the music of the spheres unfolds from a single note. ¶22Therefore when you think upon the questions of life, of time or of the spheres, contemplate first the seed of Truth, and let your thoughts unfold from that seed. 23Let the pure and single note of Truth attune your soul. Then shall mind rise up into soul, and soul breathe the breath of Spirit. ¶24This do, and your thoughts shall be harmonic with the universal music of Eternity. 25But let your thoughts grow from lower or from lesser or from merely accidental things, and they shall wax rank and dissonant; 26for it cannot be that the tree of Life shall grow from the seed of a nettle. ¶27If her thoughts are bound to accidental things, the soul cannot attain liberation. 28Dissonant and jarring with eternal Harmony, the little sphere is severed from the great. ¶29Seek not for certainty in any thing beyond the seed of Truth. 30That the sky is above you and the earth below; that you breathe and eat and move – to these and to many things must you give your assent that the life of the world may proceed. 31Yet even of

these there is no certainty, for the world is but a dream from which you must some day awaken. 32Within the world you may be certain only of that Truth which my Mother has given from beyond the world. ¶33Therefore know you well the sacred Mythos and the words that I reveal to you, 34and let your knowledge dwell not only on the surface, but go deep into the inner soul; and let this knowledge be the seed of all your knowing. 35For the sacred Word cries not in the market-place, but whispers in the heart of every soul that truth which she alone may understand. ¶36It is not needful that you should seek knowledge of the highest things outside the sacred Mythos and My words. 37For I have revealed to you all that is needful that you should attain liberation; and what I have not revealed, that is not needful. ¶38But if you shall discourse on that which is not needful, I give to you three words. Let you not become forgetful of them: 39that there can be no certainty beyond the seed of Truth, therefore you may speak of likelihood only; 40that you shall let your speculation be harmonic with the seed of Truth, for speculation that is dissonant gives not knowledge, but leads to the abyss of those that have rejected Truth; 41and you that have care of My children, let them not become confounded by dissonant thought and work. 42But beyond all else this word: that the purpose of speculation is that mind and soul shall grow with the seed of Truth, 43and any discourse that leads away from inward love of Truth; be that discourse high and pure, be it even harmonic, yet it is the spawn of kear, and you, My children, shall turn from it. ¶44Yet be not afraid, for the seed of Truth shall be your guide and your protector and shall bring you to deliverance. 45And I give to you one word which shall conquer every danger. 46That word is love, and the humility that flows from love. 47Receive with love the seed of Truth and all things shall be well.

The Second Book of Teachings



The Light

I am sent of My Mother to bring you a light, that you may find your souls before the darkness comes. ¶2Seek not advantage over other creatures, but let you be indifferent as to whose is the advantage. 3Seek excellence, but seek nor praise nor honour nor reward. ¶4Practice not revenge, but offer only love to them that harm you; and those that would take from you, give to them freely. ¶5Be you the servant of every maid, ranking not yourself above the lowest; nor for the highest, lest ungentleness or envy touch your soul. ¶6But before and beyond the love of maids there lies the love of God; for She is the Source and Fountain of all love. 7Therefore the love of God is also the love of maids. 8But the love of maids is not the love of God, and those who say so are the prisoners of a lie, for the truth is not with them. 9And unless the truth be with her, how shall any find her soul? ¶10And a maiden questioned the Daughter of Light, saying: What shall we say of she who has love of maids, but knows not the Goddess; shall she find her soul? ¶11And thus was Her reply: ¶12Of no single maid shall you say any thing, for it is given to you to see but the outward part, and in the outward part lies not the truth, but only in the inward being. 13Therefore set yourselves not as judges over any maid; for there is One alone that sees all things, and She alone has power to judge. ¶14You are not judges even of yourselves; for you see but a little further into the inwardness of your own being than into that of another – nay, oftentimes not so far. 15Therefore pray in supplication for the Light Divine that you may make true examination of your heart; but do not pray for knowledge of another. ¶16Yet this much may be told: that My Mother, Who is Light, has sent one light upon the world, and I am that light; and none shall find her soul except in the light. 17Therefore, go you out among maids and teach them the good doctrine, for the time of this world is shorter than you suppose. ¶18They that know not the good doctrine, nor have beheld the light will say that maids are good, and all good things may be achieved of maids, 19and thus will they deny the kear of their own souls. But they are the prisoners of a lie, and the truth is not with them. ¶20For every human soul began in Good, yet she is riven through with kear. 21Except she die and be reborn in Spirit, her fairest rose shall have a canker, her sweetest wine shall turn to vinegar. ¶22There lived a race of maids in the deepest caverns of the earth, beset with chill and darkness. 23And in the uttermost depths of that cavern burnt a fire, shedding a little light and warmth upon that world. 24And the maids lived close to the fire; sometimes in harmonious accord, ensuring that each should have just portion of the light, but more often in strife and

contention wherein the strong thrust themselves to the fore and the weak were forced back into the darkness. ¶25And one maid, being wearied of this strife, journeyed away from the fire; away even from the half-light where the weakest dwelt in misery and envy. 26This maid journeyed into the blackest darkness wherein was neither light nor warmth. ¶27And having travelled long in this darkness, she saw a light which grew greater as she advanced, 28until she came out upon the upper world, all lighted and warmed by the sun. 29And her light was a hundred times brighter than the fire, and her warmth a hundred times greater; yet she did not scorch the flesh nor sear the eyes, as often did the fire to those that came too close. 30And more than this, the air was clear, and was not filled with smoke. ¶31Joyfully lived the maid in the light of the sun, until, giving thought to her sisters, she resolved herself to return into the darkness, that she might bring them with her to the light. ¶32But when she came to her sisters and told them all that she had learned, in anger did they turn upon her. ¶33Some close to the fire cried: Surely you are seeking to rob us of our place for which we have contended and rightly have earned. ¶34Some far from the fire cried: Surely you are a hireling of those at the front, to turn us from our just battle for an equal place. ¶35And some, having more understanding, said: We will stoke the fire until it burns more brightly than any sun. 36You will see that all good things can be achieved by us in this cavern. ¶37But the maid replied, saying: If you had seen the sun and the glorious land over which she reigns, then you would not utter such words, 38for they would ring hollow in your ears, like to empty flagons clashing each on each. ¶39Yet more than this, your fire is dying. 40Neither today nor on the morrow may it die; yet in truth you know that no power can save this fire, for it is the fire of mortality and is foredoomed to die. 41And then will be but ashes and blackened embers in the darkness. ¶42And some, understanding even this, said: All these things we believe. 43Yet show us a way that we may go without going into the dark; for we would not leave this fire until we are in the sunlight. ¶44But the maiden said: You cannot find the true light without taking leave of the false. 45Nor is there any way into the world of light save first you go into the dark. 46But come a little into the darkness, for there will be a greater darkness when the fire dies. ¶47Yet few were they that understood these words, and few that followed her.

The Three Loves

2 My children, even as your souls are at once whole and also riven through with kear, so, when each of you speaks of herself, she must know that her selves are not one but two. ¶2For the false self loves all that is not whole and all the falsehoods of this world. 3It is the false self that seeks advantage and that is bound by all desires of earth. ¶4The true self knows but one desire, and that is the desire of the Spirit and of oneness with the Divine. For that is the only true desire. ¶5Yet the true self also loves this earth; but loves it for that it is an image of the Divine. ¶6For the world is as a crazed and spotted mirror, reflecting the perfect country of Eternity. ¶7The false self loves the kears and imperfections, taking pleasure in their pattern, and seeing not the image within the glass. ¶8But the true self sees beyond the kears, and into the depth of the reflection. ¶9Yet the false self does not know its true desire; for every love of kear is in truth a love of the abyss. ¶10And every turning from the One Light to a lesser light is in truth a step toward the darkness. ¶11Therefore, it is not to limit life that the ways of kear shall be avoided; 12for the kear that seems light shall be seen a pit of darkness when the true Light shines, and the kear that seems pleasure a tasteless emptiness from which the soul would find escape and cannot, 13for the kear

that had seemed freedom shall become a fetter and a chain. ¶14But follow Me, and you shall have superfluity of life, for the way of virtue is the way of exuberance. ¶15It is written that there are three virtues by which the soul may find her pathway to the Light; and all that has been written thence is true. 16But I will tell you of the three loves which belong to those virtues. ¶17To Life or Wholeness belongs the love of Dea; to Light or Energy belongs the love of the true self and to Love or Harmony belongs the love of maids and of all creatures. ¶18Within these loves is contained all virtue, and she in whom these loves are perfect has attained to the final perfection. 19She alone is beyond kear and is one with the joy of the Spirit. ¶20And all these loves may be reduced to one: to love of God. For love of Her contains all other loves. ¶21Yet if one of these loves appear without the others, by this shall you know it to be false. ¶22For in the love of God shines forth the love of all Her children, and from this love proceeds the desire to vanquish kear that the path to the true self may lie open. 23And by these signs shall you know the love of God. ¶24And she who loves her true self seeks to progress in Spirit and make pure her soul; 25yet if she know not God as her Mother, or if she despise Her children, then is this love but emptiness and illusion. 26For the love of the true self is but the winnowing of the soul; 27and she who seeks spiritual progress and seeks not the Mother is as one who winnows away the corn and grinds the chaff. ¶28And she who loves the children of the Goddess and seeks to bring good to them; if she know not her true self, how shall she help them? 29For if some are lost in the desert, how shall another help them who knows not herself the way? 30Perhaps she shall give them water, but the water shall soon be gone, and then shall all of them perish together. ¶31And she who loves the children but loves not the Mother, what is her love for them? 32For all love flows from the Mother, and love that knows not the Mother is like a stream cut off from the source, that dies even as it lives and must finally run dry. ¶33For she who feeds the body but starves the spirit and the soul, is she not as one that fattens geese for the slaughter? 34Surely snares and arrows are less deadly than this love. ¶35For the three loves are not several, but in truth are one; for maid is a threefold being, even as Dea Herself. 36And if one of these loves is severed from the others, it shall have life no more than a limb severed from a body or a branch cut from a tree. ¶37For when one of these loves is outward, the others are within; but if one is alone, then it is hollow. ¶38Yet when the three loves shall be added together, they are multiplied in the seventh degree; and life shall flow from them in superabundance. ¶39And I am sent to you that you may have these loves; therefore ask of Me that I may give to you. ¶40For if these loves are the rod by which your measure is taken, shall you not be found lacking? 41For you have sought kear and have no longer the power of perfection. 42And rightly has it been said that your soul shall be placed in the balance against a feather, and if the beam tip even by a fraction are you condemned. 43But learn penitence and come to Me and let your heart be happy, for I have made all things good.

The Veil of Matter

3 Offer Me not the sacrifice of blood, for I take not delight in the hurt of any creature; 2and you, My children, if you love Me, are friend to every living thing and the soul of every maiden is your sister. ¶3Therefore, for evil words offer not evil words again and for evil acts return not evil acts, 4but where ill is given let your return be good; and for injustice return not justice merely, but generosity. ¶5For truly is it written that no creature shall gain good for herself by any evil act; 6and whatever you shall cast upon the wheel of life, that shall return to you sevenfold. ¶7For the prisoner of this world

says: I shall do this thing and none shall observe me, and when I have accomplished it, it shall be finished. 8But truly, you shall see again all earthly acts when you have no more any earthly body, and then shall you see the fruitlessness of all these things, and your acts shall be your judges. ¶9But those who belong to Me shall pass beyond the judgement. ¶10Truly, when the prisoner of matter thinks that she is unobserved, she is as a blind maid in a lighted chamber, thinking herself shrouded by darkness. ¶11For matter is like to a veil that darkens the eyes, giving them to see only a little part of the things that lie about them. ¶12Surely the world of Light is filled with wondrous things and resplendent creatures whose colours are lovely beyond the spectrum of this world. 13Nor is there any journey to the world of Light, for My eyes can see it at this very time and at all times, excepting that time only wherein I was slave to the vision of darkness. ¶14And the reality of this world is so great that material things appear as wraiths and shadows drifting through it. ¶15And your bodies also, My children, seem as wraiths and shadows, 16but within them and behind them and above them stand your souls, all robed in white, more lovely than the sun. ¶17Truly, the brightness of this world is too great for you to look on, for you have fled Perfection. 18Therefore, matter is like to a veil drawn before the world of Reality; 19and upon this veil fall the shadows of real things, and these shadows are called material things. 20And even as shadows in the world of matter seem without substance, having two dimensions only, so before the infinite dimensions of the Real falls the insubstantial shadow of the material. 21Even as shadows in the material world lack all colour, so before that which is beyond colour are all the colours of this world as the unvaried greyness of a shadow. ¶22And you, My children, do not alone watch the shadow-play, but have become a part with it, clothing the perfect substance of your souls in garments of mere shadow. ¶23And what is the veil of matter? Its weft is space and time is its warp. 24Therefore shall you not journey to the Real through time or over space, 25for those that are beyond the veil know neither place nor time, for all place is the presence of My Mother and all time Her love. ¶26Open your eyes but a little and you shall see a little of the Real. Let them be opened fully and you shall see the whole. 27The path that leads to the Real or further from it lies neither in space nor in time, but in the choice between good and evil. ¶28For My Mother is the Good and the Light and the Centre, and evil is all that would draw you from Her into the outer darkness. 29And My children, do not doubt that there is a Power that dwells beyond the veil of matter, not in the Real, but on the other side, on the dark side of the veil; 30for I have looked into her eyes, and her name is called Irkalla. ¶31If you love Me, you will seek and find Me in the Real. 32Therefore chase not after the wraiths and shadows of matter. 33How strange does it seem in the world of Light to see a soul blind to all that is good and substantial; to see her chasing after wisps of smoke that vanish even as she touches them. 34For the things of the world are transient and the joy of them more transient yet. 35But the love of My Mother will endure when all the worlds are dust. ¶36How fearful and how pitiful a thing to see a soul that has turned her face from My Mother, 37stumbling in her blindness after shadows, though she sees not what they are nor where they lead her. ¶38For they lead to the abyss of darkness; to the dark side of the veil. ¶39Every soul is athirst for the waters of Life, but the waters of the world cannot quench that thirst, 40for they are as salt sea-water, and to drink of them only makes the thirst greater. ¶41And some there are that cannot cease by day or night to pour those waters into their throats; 42for their thirst has become as a raging fire that no thing on earth can slake. ¶43But the fountain of Life runs clear and sweet, and its waters shall bring eternal joy to the soul. 44All wounds shall be healed and all ills shall be

made good. 45Those who are poor in the things of the world shall be rich in the gifts of the Spirit. 46What is partial shall be made whole, and what is dark shall be filled with radiant light.

The Child

4 A little child ran into the arms of the Daughter of Light, and her mother put forth her arm to restrain her. 2But Inanna lifted up the child in Her arms, and about the child's head there shone a radiant light. ¶3See! cried Inanna, The radiant soul of your child shines forth upon the world because she is in My arms, 4yet you would have held her from Me. 5If your child is hungry, do you not give her good nourishment? Why, then, do you starve her soul and give her not the food of the Spirit? 6Do you not warm her body with blankets and a blazing fire? Why, then, do you leave her soul in the cold and darkness? 7Is not this child entrusted to your care by Heaven? Shall you not give her the food of My Truth and the light of My Love? ¶8And her mother was ashamed, and cried: Inanna, I offer you this child, take her and nourish her, that her soul may shine forth, and she may come at last to our Mother. ¶9And Inanna said: I shall receive your child; I shall set a Janya of Heaven to be guardian of her soul, and the Janyati of the seven spheres shall pour their gifts upon her. ¶10And laying Her hands upon the head of the child, She blessed her, and gave her again into the hands of her mother, saying: 11Let this child walk upon the earth in the light of the Spirit, for she is entered into the family of Heaven.

The Foolish Maiden

5 A maiden spoke to Inanna, saying: Kyria, should not the things of this world be our first concern while we are in this world? ¶2And She replied, saying: If a maid, My child, shall go into a house of pleasure; if she shall go into a house where there is fine food and drinking and hazarding of dice, 3and if in that place and in that hour she shall think only of that place and of that hour, and neither of the hours before nor of the hours to come; 4and if, thinking thus, she shall spend in that place all of her earthly wealth, so that for the future she shall have no house of stone about her, no cloak upon her shoulders nor food to sustain her, shall we call that maiden wise or foolish? 5Kyria, we shall call her foolish. ¶6And what is the reason, My child, that we shall call her foolish? ¶7Kyria we shall call her foolish, for that she has thought only of the present hour, and neither of the hours before nor of the hours to come. ¶8Even so foolish, My child, are those who think only of the present life, and neither of the lives before nor of the lives to come. 9Even so foolish is she who makes the things of this world her first concern while she is in this world. ¶10For she who lives in the Light of the spirit, shall she not find a haven beyond this life; shall she not come into the garden of Avala? Shall not her spirit be robed in bright raiment and her soul be fed upon the golden fruits of Life Eternal? ¶11But she who lives for the things of this world, where shall be those things upon her death? Shall they not be gone into the earth, even as her body? And like the foolish maiden, shall she not be without raiment or sustenance, and without a haven where to lay her down?

Fragments of Lost Sutras

6 She hath riven the earth from the heaven, the Spirit My Mother; and the turbulent waters, hath She not cleft them apart? ❦ 2What is She not, the Spirit, My Mother? The stars She is and the boundless sea, the sun and the endless night; the mountains and the storm and the wild north wind She is, the

growing of a blade of grass. Her abundance hath no ending, nor Her unbounded richnes; for all these things are but a breath to Her. Thes stars and the galaxies, the endless night of space, the day of all time from its dawn to its even; all these are but the flickering of Her eyelid. ❦ 3What art thou, maid, but a bright wave? Thy matter is a wave upon the sea, and thy spirit is a sun-beam piercing through it and filling it with brightness. And truly, each ray of that Sun is eternal, even as She Herself; yet a wave shall last but for a moment ere she return to the sea. So shall thy flesh return to the earth that bare it and thy mind decompose into air; but the ray of thy spirit shall have no end, for the ray is the sun herself, and so is thy spirit the Spirit Herself. ❦ 4Fear not the unknown, for I am the unknown. ❦ 5Love the world, but love it for that it is an echo of Eternity. ❦ 6The earth and heaven the fool beholds, and all the things therein, are not the same as those the wise maid sees. ❦ 7In the beginning, God expressed Herself. And Her aspects were beyond number. And the expression of every aspect was a perfect soul. ❦ 8Hail Mari: Thou art the Life that runs through a star, an apple and a human child. Thou art the Sun Whose ray doth bind us all like jewels upon a string.

The Words of Alethea

7 The words of Alethea, Janya of the Divine Truth, to the maids to whom she has spoken in this age, and through them to all Maidkind. ¶1Many changes, my children, are upon the world, and in the spiritual ether that informs your world, great stirrings have begun. 2A time of fire, both material and spiritual, shall come upon the earth. But take not fear, for out of the fire shall come the fire-jewel of regeneration. ¶3All that has opposed our Lady over forty centuries; the cruel idolatry of false male gods and of all that is material and gross; 4all that is coming by its own inner laws to its red and blood-drenched climax. 5Fire and iron and blood, and the red sphere named by you Mars, shall have their exaltation and their end. ¶6The time has come that the eternal Word shall be again spoken among maidens as it was in the first age and in all the ages; 7and as the words of Our Lady are written in the heaven, thus do I cause them to be transcribed without fault upon the earth. 8Guard well these words, for they shall be the path of your deliverance. ¶9O, children of the setting sun, at the place of Lourdes did our Lady speak to you, yet fools did contort Her words; 10at Fatima did She open Her lips, yet knaves confounded understanding. 11But in Her mercy shall She not withdraw Her grace where She has bestowed it. 12Now is set down the fullness of Truth that there shall be no more false-understanding. ¶13Now remains but one refuge from Her Truth: that maids should cover their ears and should turn their eyes in aversion. Of all possible acts, that act is the most fearful. 14Yet those who have ears shall hear, and those of good will shall have understanding. 15And every soul that receive the truth shall lighten the burden that shall come upon the world and sunder the chains of her own bondage. ¶16Violet is the colour of compassion, which of all colours lies furthest from the red, and yet shall follow on it. Violet and the silver sphere of reconciliation. 17After the storm, the silence of renewal. 18My children, receive these words and let it be so. ¶1In the name of the Mother ¶and of the Daughter ¶and of Absolute Deity, ¶thus may it remain.

Appendix A: The Legend of the Sun[2]

The Mistress of All Things knew that the light of day could no longer be silver, and so She called the seven colours to Her that they might run a foot-race among themselves. For She knew that she who was chosen must be a strong champion, for the Snake would not cease in his attempt to destroy her.

And though the colours were but infants, having been born with the dawning of that very day,[3] each of them ran with marvellous swiftness. But the swiftest by far was Yellow, who ran the whole length of the straight course and back to the beginning before the others had completed the course. And the Goddess laughed and called her Golden, and she was crowned with ivy, and a precious metal was created bearing her name.

And when her festivities were over, she was given a golden chariot and seven golden battle-ponies, and was crowned with holly and with thorns, and was given her warrior-name: Sun, the all-conquering. And when that night was ended, she rode slowly forth from the cave of night, bearing aloft her great mace, which streamed out pale gold light.

And when the Snake saw this, he laughed, saying: [T]his is but a child. Has She sent forth a child against the Snake?

But as Sun rode onward, she held the brilliant disc of her shield before her body, and her light grew brighter, and the hooves of her battle-ponies struck fire from the skies. And lo, in war the babe was terrible, and the Snake's legions fled on every side from the blows of her mace. And her light filled all the world.

But still the world was cold, and the creatures upon it tired. And as Sun passed, the shadows closed behind her, and night came quickly. But the creatures of the earth loved her light and did her honour, and grew stronger in her light. And every day Sun grew more powerful, and the legions of the Snake retreated further, and every night was shorter than the one before it, and the earth grew warmer.

And there came a time when the night was no longer than the day, and Sun had grown to maidenhood. Tall she stood among the clouds made brilliant by her light. And delight came upon the earth, and life in all things, and the daughters of the earth danced the death of the Snake. And still each day added to her victories, until the whole world was resplendent with her delight. And she had grown to fullness as a warrior, and none could withstand her.

But still the Silver Time had passed, and even her forces could not be inexhaustible. And the crafty Snake waited, for it had been long since any had dared to attack her. But the shadows drew closer; and there was a day when it seemed that her grip upon her mace grew looser, and the legions of the Snake attacked.

[2]"The Legend of the Sun," *The Coming Age* 2: 14–16. A prefatory note to the original states that "The following is a sun-legend current among modern Madrians. Like all genuine mythic material, particularly that based on the seasonal cycle, it contains archetypes of Divine Truth, but it is not a work of pure living inspiration like the Sacred Mythos."
[3]A note to the original reads: "See The Creation, chapter III, verse 1 & 2."

And many were they that dashed themselves upon her shield, and many that were smitten by her mace before the last of them was put to flight. But the Snake smiled, saying: You are strong, yet I think you grow weaker.

For on this day, the day was no longer than the night, and from this day on they grew shorter. And everywhere upon the earth the legions of the Snake ran to and fro, spreading chill and darkness; yet scurrying hence whenever the mighty champion appeared. And day by day they grew bolder, until one day the Snake found the hardihood to stand at the mouth of the cave of night and call to Sun, saying: Sun, my legions will tonight lay waste the earth unless you dare to fight me hand to hand.

Go your way, replied Sun, and do not tempt me to your own destruction.

Nay, cried the Snake, you are not the mighty warrior that once you were, and I fear not the combat.

And thereupon, Sun said no further word, but left her chariot and battle-ponies and went with mace and shield to the mouth of the cave of night. And the Snake withdrew himself within, and Sun pursued him. And thus began the longest night the earth had known.

And all that night was heard the clangour of that battle which shook the whole earth. And the daughters of the earth fell down in prayer and supplication that their champion should emerge victorious; for they knew that only the victrix might leave that cave alive. But the great priestess of the Mistress of All Things had seen a sign: she had seen Sun, as she rode behind the sea at evening, all red with blood, and her blood spread out upon the sea. And thus, although she also prayed, she held but little hope.

And when the clangour ceased, the Snake emerged, dragging behind him the body of Sun.

And the daughters of earth wept bitter tears. For three days the funeral lasted; and many were the songs sung of the deeds of the champion, and the races run in honour of she who had won the first race ever run. And for three days the funeral pyre was built of sacred branches of the oak and ash. And on the third day the body of Sun was placed on the summit of the pyre, together with her chariot. And the torches were set to the pyre.

And the flames rose from the bottom of the pyre until the whole was ablaze; and the world was suffused in its golden light. And the daughters of the earth said: It is as though Sun were with us once more. And they looked aloft, and lo, in the chariot stood a babe all crowned with ivy.

And great was the rejoicing on that day as the daughters of the earth gathered thorns and holly wherewith to crown their champion.

Appendix B: The History of the Grail[4]

During the Silver Time, when there was no separation between the earth and the Archetypal realm, when all things were perfect, and the first daughter of Creation[5] lived in harmony with the Mother of All Things,[6] the Mother placed a jewel in the forehead of the first maid. This was for her a 'third eye' – the 'single eye' with which she saw Eternity rather than the things of time. It is from this event that the various traditional forehead-markings derive. Now when she fell down and embraced the Snake, this jewel fell from her forehead, or else was plucked out by the Snake. Throughout the Silver Time, she had made her home in the garden at the summit of the Holy Mountain, and this was where the Snake came to her. This had been the first land to emerge at the parting of the waters, and it was the last to be covered by the flood; even then, the waters came no further than the furthest-flung roots of the great apple-tree at the very summit. So the jewel was not touched by the flood, for it lay at the foot of the tree. After She had dispersed the flood, God built a wall around the garden, and caused thick, entangled briars to grow all about it, that the first daughter of creation might not return thereto.

Now the first maid had a daughter by the transformed Snake, and her name was Stravë. She was the servant of all her sisters, the youngest and humblest among them. One day Stravë left her home and, after many wanderings, found her way back to the garden. In that place, three things happened to her. She was given a new name: Ouranya;[7] she became a wondrous worker in all the crafts; and she found the jewel, and wrought it into the form of a Chalice.

When she returned to the world, Ouranya became the first princess[8] of the earth, and there was perfect peace and harmony and justice for many thousands of years. But as the age wore on, human wickedness and dissension grew greater, and finally the people of the East, South and West came to ask for ranyams[9] separate from, but still in fealty to, Ouranya in the North. This she granted, but soon afterward left the earth and went to rule in the starry heavens for her celestial mother, Thamë.[10] The Grail was passed to her daughter, who became the new High Princess[11] in the North.

But her daughter did not guard the Grail as well as she, and it was stolen by airy spirits, who broke it and made it into four separate Chalices, one like to the first, one golden, one silver and one of crystal. The High Princess recovered the first of these, but the others were taken to the princesses of the East, South and West. In time, each of these princesses wrought her chalice into a crown.

When Inanna was born upon the earth, the three princesses each brought her crown as an offering to Her. The first chalice had always remained in Her possession, since the Northern Ranyam remained wholly in Her service. It was this chalice which She filled with Her spirit, and after this she ordered the reunited treasures to be given into the hands of the princess of the North.

[4]Excerpted from "Symbolism: The Grail and the Chalice," *The Coming Age* 14: 21–2. Like *The Legend of the Sun*, this story is a non-canonical folktale and is not considered by Filianists to be revealed.
[5]A note to the original reads, "the first maid".
[6]A note to the original reads, "cf *Creation*, Chapter I".
[7]A note to the original reads, "or Astraea".
[8]A note to the original glosses this as "rayin".
[9]A note to the original glosses this as "realms".
[10]The original gives this name in the form "Themis" (§3f).
[11]A note to the original glosses this as "Mayarayin".

The four treasures were again dispersed at the dissolution of the great Northern Empire, but the grail, amid many vicissitudes, passed to the Mayarayins of each succeeding world-empire, the last of which was the Western or Atlantean. During the decadence of this empire, the Grail was spirited away and was taken to Haiela Rhennisraihir which became the far west of the world after the submergence of Atlantis.[12] This empire had its seat in the British Isles, and the Grail passed to the Rhen princesses until it was stolen by demons and hidden. In the next generation the throne was usurped by the patriarch Mider. But the daughter of the dethroned Rayin was the famous Colwyn the Fair, who won back the throne and afterward sent out her Riders in all directions to seek the Grail. It was found, and the whole land was healed of its suffering. But after Colwyn's time it was lost again, and, despite many efforts, has not been found since.

[12]A note to the original explains that "what later became the Americas was then counted as the far east".

Appendix C: The Bitter Withy[13]

As it fell out on a Holy Day,
The small rain down did fall,
Inanna asked leave of Her Mother Mari
If She might go play atte ball

Go forth, go forth, My jantil Child
Go forth and make Thou free;
But when Thou come home at even-tide
Let me hear none ill of Thee.

So 'twas upling scorn and downling scorn,
The Silver Hill adown,
And there She met with three jolly cals
That came from Babalon's town.

Our Lady did salew the cals,
Salewed She all three:
Rise up, rise up ye jolly cals
And play atte ball with Me.

O no, said they, we will not play,
For that we have no will,
But we shall take Thy golden ball
And run Thee up the hill.

Then run Me well if that ye may,
Our Lady did reply,
And on her fleet and nimble heels
She like the Wind did fly.

And She built a bridge of beams of the sun
And o'er She yode, yode She,
And after Her foll'wed the three jolly cals
And drowned were all three.

O, 'twas upling scorn and downling scorn
The mothers three did call:
O Raya Mari fetch home Thy Child,
For ours are drowned all.

So Raya Mari fetched home Her Child
And laid Her across Her knee
And with a sally swift and sharp
She whipp'd Her three times three.[14]

O withy tree, bitter withy tree,
Thou makest me to weep,
And thou shalt sigh for ever more
Above the waters deep.

[13]"The Bitter Withy," *The Coming Age* 19: 2.
[14]A note to the original observes that this "depicts one of the instances mentioned in the Brichten Day Song: 'Littel Inanna, so gentle and mild/was whipp'd by Her Mother, when She was a Child.'" (Ibid.)

Appendix D: Witnesses to Lost Texts

"An ancient myth tells how some of the earliest of fallen souls, being not yet far, quickly found their way back to Heaven and urged their sisters on the earth (who were still radiant and half-celestial beings) to follow them. But the earthly maids wished neither to move up nor down but only to rest a little time on the earth before following their sisters. But inevitably they sunk deeper and deeper into matter and quickly found that they were unable to free themselves without the most immense effort."[15]

"The same symbolism is implicit in … the legend that Inanna entered the chariot of an Amazon princess to speak with her on the eve of a great battle, a legend whose form and essential teaching have been patriarchalised and largely preserved in the Bhagavad Gita."[16]

[15] "The Inner Meaning of Chess," (Madrian Literature Circle), 21.
[16] Ibid., 17–18.

Glossary

Pronunciation is given in the international phonetic alphabet (IPA).

athamë /ˈɑθɑme/ *n* 1) Antonym of *thamë* (see below).

bole /bol/ *n* 1) Trunk, in the context of a tree. Archaic English.

corse /koɹs/ *n* 1) Archaic English variant of *corpse*.

Dark One/Queen *pn* See: *Irkalla*.

Dea /ˈdeə/ *pn* 1) God. From feminine form of Latin *deus*, meaning "god".

drouth /draʊθ/ *n* 1) English variant of *drought*.

evanish /ɪˈvaniʃ/ *v* 1) Archaic English variant of *vanish*.

Inanna /iˈnɑnə/ *pn* 1) The primary proper name of God the Daughter.

Irkalla /iɻˈkɑlə/ *pn* 1) The chief dark spirit. Alternatively known as the Dark One, the Dark Mistress, or the Dark Queen.

Janya /ˈd͡ʒenjə/ *n* 1) A beneficent, divine spirit; 2) an aspect or emanation of God. Plural *janyati*. Broadly parallels both the Abrahamic concept of "angel" and the Dharmic concept of "deva", without being wholly synonymous with either.[17] Alternatively spelled *Genia*. Etymology differs dependent on spelling: in the first spelling, etymology from Sanskrit *janya*, meaning "derivation" or "emanation", especially with reference to Carnatic music, in which the term indicates a melodic structure derived from one of the 72 basic melodic forms; in the second spelling, etymology from Latin *genia*, indicating the divine essence at the heart of any material object or cultural concept.

kear /kiɻ/ *n* 1) A chasm or gap that separates a maid from Dea; 2) a crack that breaks what is whole into divided pieces. Broadly parallels both the Abrahamic concept of "sin" as well as the Dharmic concepts of "ignorance" or "suffering" (*dukkha*), without being wholly synonymous with either.[18] Alternatively spelled *khear*. Etymology unknown, presumably Herthelan.

keres /ˈkɪɻiz/ *n pl* 1) Evil spirits, demons.[19] From Greek *ker* /kɛɹ/, a class of taloned death-spirits considered sisters to the Fates, and associated particularly with concepts of doom and violent death.

lief /lif/ *adv* 1) In the expression, "as lief", meaning "as soon; as readily; as easily."

Sai Mati /sɑi ˈmɑti/ *pn* 1) The Janya of intelligence and knowledge.

[17]Further reading: Chapel, "Goddess Religion: An Introduction to the Seven Janyati," http://www.mother-god.com/goddess-religion.html; "The Angelic Being and Her Nature," http://www.mother-god.com/angelic-being.html
[18]Further reading: Chapel, "Christianity, Original Sin, and the Love of Our Mother God," http://www.mother-god.com/christianity-original-sin.html
[19]Further reading: Chapel, "Demonology and Feminine Religion," http://www.mother-god.com/demonology.html; "Can Demons Create?" http://www.mother-god.com/can-demons-create.html

thamë /'θɑme/ *n* 1) The divine order; 2) proper conduct. Cognate to both Greek *themis* and Sanskrit *dharma*. Herthelan.

thamelic /θɑ'melɪk/ *adj* 1) Of or pertaining to *thamë*. Herthelan.

vasty /'vasti/ *adj* 1) Archaic English variant of *vast*.

Further Reading

The resources listed below offer additional commentary and interpretation of the Recital, as well as discussion of the broader range of Filianic philosophy, customs, and community:

The Chapel of Our Mother God – The primary online resource for Filianic teaching. Articles, videos, music, and recorded lectures on a diversity of topics. http://www.mother-god.com

The Daughters of Shining Harmony – The largest formal Filianic organization. Website includes *Shining World*, the second most active online forum. http://daughtersofshiningharmony.com/

The Oxford Goddess Revival Archive – A digital archive of primary source materials relating to Filianic history and teachings. All source documents from *The Coming Age* and the Madrian Literature Circle referenced in the apparatus can be found here. http://www.oxfrodgoddessrevivalarchive.org

A Gift for Her Lady – Tumblr account of noted Filianic teacher Erin Sian. Excellent starting point for exploring the very active Filianic community on Tumblr. http://underhermantle.tumblr.com/

Filianic Prayer Group – A Filianic devotional group on Facebook. https://www.facebook.com/groups/616316191789723/

Apron Strings – The editor's own devotional blog. apronstringsweb.wordpress.com

Critical Apparatus

Analysis of Sources

1.1 Models of Textual Origin

The community that first gave the Clear Recital to the world—an English religious order called Lux Madriana—disclaimed its authorship[20] and maintained, throughout their existence, that these words had come to them as a work of Divine revelation (TCA 2:15; 4:24, 14; 5:13; 6:18; 14:8). Hence, for many practicing Filianists, there is no question regarding the ultimate origin of the text.[21] Even the firmest believers, however, might reasonably wish to know more about how that revelation first came to be set down in writing and how it came into the possession of a small group of women in Oxford in 1976.

It has commonly been held that Lux Madriana believed the Recital, alongside many of their teachings, to have been passed down through a chain of hereditary transmission from the legendary Rhennish culture of ancient Britain. There can be little doubt, in surveying their writings, that the Madrians did espouse a belief in the existence of ancient matriarchal cultures and that they understood the content of their doctrine to be essentially identical with the beliefs held by those cultures. It must be observed, however, that the writers of the Madrian magazine *The Coming Age* frequently used the term "Madrian" in two complementary but distinct senses. In its narrowest signification, it referred to the specific religious practice promoted by Lux Madriana and other contemporary Madrian orders. In its broadest usage, it referred to any historical religious tradition that held God as Mother to be supreme. In this second sense, *The Coming Age*'s writers were not shy of claiming that the Tibetan Buddhist Wheel of Samsara "goes back to the Madrian original" (TCA 11:8), that "the Eleusinian Mysteries of Demeter and Persephone were the purest survival of Madrian religion in later patriarchy" (TCA 4:23), that "Hesiod, of all patriarchal writers, knew most about the Madrian-matriarchal ages" (TCA 3:5), or that "the Madrian faith" was a pillar of society some six thousand years ago (TCA 11:3). Their understanding of world history was likewise populated with "pre-Hellenic Madrian ecstatics" (TCA 1:8), "Madrian-matriarchal societies of Chaldaea, Syria, Crete and the Aegean" (TCA 5:11), and "Madrian mystery schools [of] Babylon" that flourished in the 18th century BC (TCA 11:5). In light of such statements, many have concluded that Lux Madriana claimed its specific religious doctrine and practice to be an unbroken inheritance from distant antiquity. To the extent that any such claim was intended, one might well concur with contemporary Chelouranyan scholars who hold that "That claim [to a 'secret hereditary tradition'] was demonstrably false and we do not believe anyone today upholds it. It may have been a 'poetic' way of expressing the spiritual heritage of the Scriptures, but as a literal statement it is not factual."[22]

There is reason to doubt, however, that this is what Lux Madriana intended to claim. "[B]eing the primordial religion," they wrote, "the Madrian Faith has no 'beginning' in earthly history from which to count; for it is older than the human race itself" (TCA 11:2). The "Madrian faith", in this sense, was not an historical contingency begun at one point and continued into another, but an eternal principle to which maids come again and again in the course of history; wherever its core tenets were preached, it seems to have become possible to speak of the Madrian faith. This appears to be the implication of statements like, "coming together for worship in groves of trees has often been a feature of Madrian religion" (TCA 5:26), or the description of Merlin Stone's work as a study of "ancient Madrian religions" (TCA 2:15). It is thus far from certain that, when we read that "Hera/Hestia [was] one of the names under which the Goddess was worshipped in late Bronze-Age Madrianism" (TCA 12:23), we are meant to infer that the particular and historically contingent forms

[20]Chapel, "Lux Madriana and the Filianic Scriptures."
[21]It should be noted in this connection, however, that belief in the direct inspiration of the Recital has never been a formal dogmatic requirement of the faith, and that "the Aristasian approach was to leave the question open as to whether the Filianic Scriptures were regarded as Revealed Scripture or poetic expressions of faith" (Ibid.).
[22]Ibid.

of 1970s Madrianism are directly descended from this ancient worship through the great chain of teaching "passed by each Ranya to her disciples until the disciple in her turn has become a Ranya" (TCA 11:11).

Indeed, that we are actively *not* meant to take it in that way is suggested by occasional references to Madrianism as something distinctly new and comparatively lacking in an established body of tradition. Sister Angelina spoke in 1979 of the pressing need to "develop a body of Madrian stories and songs" and asserted that "[t]he Madrian life has hardly begun. But the seeds have already been sown, and I believe that over the next century, we and our children will see them grow into a mighty tree..." (TCA 4:7). In statements such as these, Madrianism is understood in the narrower sense as a particular, historical doctrine taught by the contemporary Madrian orders. The bond which unites this Madrianism to the ancient Madrianisms previously mentioned then appears as spiritual, rather than genealogical.

Against this interpretation must be weighed two statements, the first of which occurs in the very same speech by Sister Angelina ("The Road to the Future", MLC): "The beliefs and customs of the faith have been passed down from mother to children for centuries in the strictest secrecy." The other is found in TCA 13:6, which states that "Madrianism is this religion and way of life [exemplified in the archaeological evidence for matriarchal leadership and practices at Çatal Hüyük], passed down from mother to daughter, from Ranya to pupil without a break from the beginning." The same page, however, explains that, "In the beginning there was one primordial religion. ... Each of [the later, patriarchal religions] retained a part of the Truth. ... Every civilisation except the present one ... has been based upon spiritual Truth. ... [G]reat people like Jesus and the Buddha re-stated these Truths in simpler forms ... But all orthodox traditions are reflections of the one Truth." This would suggest that there is a sense in which Jesus and the Buddha can be understood as a part of the transmission chain of primordial Madrianism, albeit in a highly imperfect fashion. TCA 20:4 appears to make this point more explicitly, claiming that "[e]ach time the Truth became lost, some great and wise soul was providentially appointed to teach it anew. Such souls were Jesus, Mohammed and the Buddha." That continuity between matriarchal and patriarchal religion is not unthinkable is indicated on the following page (TCA 20:5), where we read that "[Hinduism's] roots go back into the mists of time and merge with matriarchy," and that "[Christianity] has preserved for a millenium most of the matriarchal festivals and traditions of Europe, as well as being a providential vehicle for the manifestation of our Lady Herself (in the guise of Mary) to countless millions of souls in the Iron Age." To interpret the difficulties of Sister Angelina's speech and the passage from TCA 13 in light of their connection with the more extensive treatment of theology of religions in TCA 20 is judged by the present editor to offer the most consistency among Madrian statements as a whole and to be amply justified by knowledge of the influence exerted on the TCA writers by Guénonian Traditionalism.

An admittedly circumstantial support for a compatibilist reading is offered also by its explanatory power in treating a minority view on the Recital's origin, which held it to be a translation from a Greek manuscript entitled *Kosmopoiia*.[23] Most scholars and practitioners alike have been dismissive of this claim as no Greek manuscript has ever been produced and the text shows no internal evidence of translation from such a source (indeed, certain features of the text, such as the word-play in 1 Teachings 8:6, seem to argue decisively for an English-language original). The Greek Amazons, however, loomed large in the imagination of Lux Madriana and, in good Traditionalist fashion, they viewed both their own teachings and those of the Amazons (insofar as they deemed it possible to speculate upon what these may have been) as iterations of the same Perennial Tradition. From this perspective, the assertion that the Clear Recital as we have it today in English is a "translation" of a Greek text could be a way of expressing a spiritual similarity, rather than an historical relationship, framing both contemporary Madrian and legendary Amazonian teaching as

[23]Sarah Morrigan, *An Unofficial Travellers' Guide to Filianic Faith*, http://archive.is/XevAJ

expressions of the same underlying, Divine Word. The present editor is not aware of a source establishing this, but thinks it likely that *Kosmopoiia* could have been attributed as the name of the Amazonian version of God's revelation, held to be metaphysically identical with the modern Clear Recital, though not directly linked in genealogical terms.

Rejection of a continuous, historical transmission chain originating in antiquity would thus seem consonant not only with the consensus of scholarship but also, at least potentially, with the claims made by Madrian sources themselves. We are thus left to consider models of more recent origin, locating the emergence of the text into world history sometime in the mid-twentieth century.

Lux Madriana's contemporaries in the mid-1970s frequently assumed that Lux Madriana had originated the Scriptures. A majority of sources claim that the Recital was channeled in or around this group,[24] and such of those sources as postulate the identity of the channel agree in naming Sister Angelina (though secondary sources sometimes give forms of "Angela" or "Angelica").[25] They often do so, however, with a certain degree of hesitancy; the tone of the anonymous source cited by Miss Anthea Rossetti is typical: "The leader that I remember was a young woman who had a psychic air about her, and who I believe channeled their materials. She may have been called Angelina…"[26] It thus seems plausible that many sources could have confused an editorial rôle on Sister Angelina's part—collecting and formatting pre-existing texts—with status as the original channel. Two important pieces of evidence suggest such a conflation. The first is the later assertion by Chelouranyan writers, standing in a more or less direct line of disciplic transmission from Lux Madriana, that "Lux Madriana itself *never claimed to have originated the Scriptures*."[27] This assertion would be difficult to uphold if anyone knowledgeable had regarded Sister Angelina as the channel at the time that Lux Madriana began publishing the texts.[28]

Second, careful collation of Madrian sources reveals that the Madrians did not always quote Scripture with consistent wordings. Small variants are often found between quotations in different articles of *The Coming Age*, or between these and papers issued at the same time by the Madrian Literature Circle (§3). Where it has been possible to collate quotations from these two sources with the three-booklet set that comprised the Madrians' initial publication of the Creation and the Mythos, the booklets are found to contradict quotations in TCA/MLC as often as they confirm them (§1.2). This could be consistent with authors incautiously quoting from memory, but in light of the previously cited denial of Madrian origin, as well as the seriousness with which the text was treated, two other possibilities merit consideration. A small fragment of The Crystal Tablet (1 Teachings 5) exists in an alternative, archaic wording, distinct from the language used in all other printed editions (§3); significant variation could have occurred if the entire text had been possessed originally in archaic dialect and if this version had been sporadically translated by each author as needed when quoting. Alternatively, the variations could stand as evidence for the Madrians' inheritance of the text in an already divergent condition.

Nothing is known of Lux Madriana prior to 1973, but the noted historian of Traditionalism, Mark Sedgwick, identifies a group of female students interested in Traditionalist thought at Lady Margaret Hall in the late 1960s, led by an academic under the moniker of Dr. Hester StClare (sometimes given

[24]Marianne Trent, "Re: Tradition," *Aristasian Spirituality Yahoo Group*, 16 January 2005, https://groups.yahoo.com/neo/groups/aristasianspirituality/conversations/topics/41; Carmilla de Rosa, "A Brief Word About the Filianic Scriptures," *Goddess of 10,000 Names*, 17 March 2014, https://maisappho.wordpress.com/2014/03/17/a-brief-word-about-the-filianic-scriptures/

[25]*The Q Directory 1978–79: The Standard Reference for the Growth Movement, Aquarian Philosophy and Occultism*, (Aquariana, 1978), 14.

[26]Miss Anthea Rosetti, "A History of Aristasia-in-Telluria), http://aristasia.net/history.html

[27]Chapel, "Lux Madriana and the Filianic Scriptures." Emphasis in original.

[28]Given that no other individual has ever been credited or come forward as a claimant, there is little reason to doubt Sister Angelina's status as the origin point of the text's current written form; the considerations given above simply challenge an easy assumption that she was, herself, the channel, and lend credence to an alternative model in which she was the first to collect the disparate sutras, redact them as a whole work, and present an organized exposition of their teaching on that basis.

as “St. Clare” or “Sinclair”).[29] StClare’s name appears in accounts describing how students in her orbit eventually chose to drop out of Oxford and create their own, informal academic society called the University of Milchford, which became the nucleus of the subculture later known to the British public as Aristasia—the group predominantly responsible for transmitting and elaborating Madrian thought from the mid-1980s onward.[30] Subsequent Aristasian writings acknowledge the influence of major Traditionalist thinkers, such as Ananda Coomaraswamy,[31] Frithjof Schuon[32] and René Guénon.[33] Coomaraswamy is also referenced in writings by Sr. Angelina,[34] and Guénon was deemed by the Madrians an “intellectual giant fit to stand beside the ancients” (TCA 12:22). This connection seems to support the common theory[35] that Aristasia in its mature form developed directly out of Lux Madriana (particularly out of the Burtonport household) and that the same individuals were generally at the heart of both groups.[36] The Aristasians likewise disclaimed being the origin community of the text,[37] but Chelouranyan sources report that the Scriptures “were in use [during the 1970s] by several, sometimes overlapping, groups of which the Madrians were one and the early Aristasians another.”[38] Chelouranyan scholarship assumes an origin for the text, in its present form, in the 1970s,[39] but the requirement, if it is assumed that the Madrians inherited an already divergent text, for sufficient time to have elapsed to create variant readings urges consideration of a date for the original sometime in the 1960s, if not earlier, which Sedgwick’s dating of proto-Aristasia renders possible.[40] Assumption of an archaically worded original, of course, would also suggest an earlier dating as per Sedgwick.

Neither is Aristasia the only possibility for extending the genealogy of Madrian literature beyond the horizon of 1973, as Lux Madriana’s sources suggest the existence of multiple, distinct Madrian orders in operation at the time. The first four issues of TCA make reference to the Daughters of Artemis (1:2; 2:2; 3:2; 4:2) as collaborators in producing the magazine, while TCA 3:15 mentions the Order of the Silver Star. Both are indicated as religious orders not accepting lay members (in contrast to Lux Madriana’s practice), and holding responsibility for “the running of the movement” (TCA 2:2). The last

[29]Mark Sedgwick, *Against the Modern World: Traditionalism and the Secret Intellectual History of the Twentieth Century* (Oxford University Press, 2004), p. 216.
[30]Lady Aquila, “Re: Oxford,” *The Blue Camellia Club*, 4 May 2005, http://www.bluecamellia.org/bb/Club059.html; Dom Passantino, “A World Without Men,” https://www.scribd.com/document/12597320/Aristasia; Miss Anthea Rosetti, “A History of Aristasia-in-Telluria,” http://aristasia.net/history.html.
[31]Sr. Angelina, op. cit.
[32]Miss Alice Lucy Trent, *The Feminine Universe: An Exposition of the Ancient Wisdom from the Primordial Feminine Perspective*, (California: The Golden Order Press, 2010 [1997]), p. 6.
[33]Sedgwick, chap. 11, note 55.
[34]Sr. Angelina, “A Vocational Point of View.” *The Ecologist* 9.8/9 (Nov/Dec 1979): 304.
[35]Sister Sophia Ruth, “Untitled,” *My Devotions to Dea*, 1 March 2017, https://mydevotionstodea.tumblr.com/post/157827160427/mydevotionstodea
[36]Miss Anthea Rosetti, “A History of Aristasia-in-Telluria,” http://aristasia.net/history.html
[37]This is true across the range of Aristasian sources, with the possible exception of a statement by the editrices of the AAV, who wrote that “Aristasians have embraced them [the Teachings] as the closest possible equivalent to the faith of an all-feminine world in the equivalent of its Kali Yuga, and indeed their origin in these forms is probably Aristasian” (p. 69). We are left to wonder what precisely is meant by the caveat “in these forms”, as well as whether the term “Aristasian” here refers only to Aristasia as it is known from the late 1980s on, or whether it includes the proto-Aristasian community that Sedgwick traces back to the 1960s. Depending on the model of relationship one adopts between early Aristasia and the Madrians, the possibility of the wording here reaching even farther back might exist as well.
[38]Ibid.
[39]Ibid. See also the statement in *The Gospel of Our Mother God* that the Scriptures are “of relatively recent origin” (p. 8).
[40]The present editor wishes to commend to future scholars a line of inquiry that he finds himself unable to pursue at the present time. Madrian writings often exhibit consistent idiosyncrasies, such as Sister Angelina’s distinctive use of semicolons, or the tendency of one anonymous author to consistently spell “level” as “leval”. A thorough statistical analysis of original Madrian texts could conceivably yield enough data to make credible higher critical hypotheses as to the authorship of many anonymous documents, which would in turn permit an analysis of Scriptural quotations found within them. If it were to be found that the same authors frequently quoted Scripture with variant readings, this would render it likely that the variants are best explained by casual errors arising from quotation out of memory or spontaneous rendering of dialect into more standard English. However, if it were to be discovered that each author was consistent within her own work and that variants occurred only between individual writers, this would lend significant support to the hypothesis that the Madrians had inherited pre-existing variants and that individual Madrian authors either favored particular variants or else had access only to copies following particular variants.

surviving Madrian priestess, Madria Olga Lotar, is said to have held a lineage through yet another order known alternately as Ekklesia Madriana or Rosa Madriana. Nothing is known definitively of the internal workings or the origins of these orders, but a clue is furnished by an interview conducted with Sister Angelina by Bryony Evans which, though undated, would seem to come from the time of Lux Madriana's most active period—the late 1970s or early 1980s. Evans' introduction to the piece states that:

> Madrianism is probably best known for being the religion which teaches that God is female. In its present form the religion has been in existence for some fifty years, but has been closed and esoteric to the extent of being a veritable "secret society". Over the past few years, a small number of Madrians have broken away from the closed or "gnostic" groups to form an open or "catholic" Madrianism.[41]

This description is notable for the dating that Evans implies. She confirms that Madrianism has its origins in a closed, secretive, and probably hereditary tradition in Britain well preceding Lux Madriana's foundation, but does so without suggesting or endorsing any model of inheritance from antiquity. Instead, she places the origins in or around the 1930s. If we assumed the historical development of British Madrianism and the historical emergence of the Clear Recital in written form to be roughly contemporaneous, this dating would account for the time needed to develop the variant readings attested in Lux Madriana's publications and would also make sense of the handful of references in those same publications to an inherited tradition which clearly do not refer only to a kind of spiritual inheritance, as when Sister Alethea recounts an anecdote of a personal meeting with "an old lady in a traditional Madrian community" (TCA 14:18), or Elysia contributes extensive autobiographical narratives of growing up in an established Madrian community (see especially TCA 14:6). Sister Angelina reveals herself as a convert to an established teaching when she writes, "I have loved the Goddess since I was fourteen or fifteen, and I have never known how to worship Her. It is so beautiful just to know about Her religion and to follow it. Really, I just want to thank Her for showing us these things. I never realized how much I needed guidance until I had it, or how lost I was until I was found" (TCA 1:24).

It is thus plain that, if Madrian writers intended their ties with remote antiquity to be understood primarily as spiritual, they did nonetheless claim the existence of a "secret, hereditary tradition" passed on in established Madrian communities in England prior to 1973 as a literal, historical fact. In its second issue, TCA celebrated that "The past year has seen the Madrian faith emerge from the nurturing protection of closed and exclusive groups..." (TCA 2:2) and, in her Kensington address, Sister Angelina recollected:

> A little over three years ago [1975/6], I was part of a group of traditional Madrians ... thinking and talking about ... bringing their religion out into the open, and giving those who had not been brought up in traditional Madrian homes the opportunity of becoming a part of the religion of the Goddess. It is difficult to appreciate what a tremendous step this was if you have never experienced the life of the traditional Madrian community. ... But we believed not only that this was not so much a break with tradition as a return to a deeper and more ancient tradition. ... Also, we believed that what we were doing was in accordance with a new pattern which was about to emerge in the course of human history. ("The Road to the Future", MLC)

Liberated from the assumption that "the traditional Madrian community" is to be read literally as part of the "more ancient tradition", we can readily imagine that Sister Angelina here refers to small intentional communities formed in Britain in the 1930s and afterward—communities which Lux Madriana understood to participate spiritually in a "more ancient tradition" reaching back to the matrifocal societies of Old Europe. Acceptance of Bryony Evans' dating and postulation of the historical existence of those communities seems the most credible hypothesis for reconciling the

[41]The text as given here is reproduced from an electronic transcript made by its discoverer, known only by the moniker "Joey III", who claimed to have found it in the early 1990s among papers left among the household of the Madrian community at Burtonport, Ireland after the Madrians resident there had moved away. (Joey III, "Lux Madriana," *Lux Madriana Yahoo Group*, 3 May 2015, https://groups.yahoo.com/neo/groups/LuxMadriana/conversations/topics/483)

varying statements of Madrian and Chelouranyan writers, as well as for addressing the implications of critical analysis of the Recital's text.

In the absence of any primary source account of those communities, this can only be an hypothesis, but it is worth directing some brief attention to circumstantial evidence which might support it and lend additional detail. 2 Teachings 7, originally designated as a prologue to the Scriptures, references the Marian apparitions at Lourdes and Fatima (vv. 9–10) and positions the Recital as revelation in succession to these (v. 12). A raft of similarities between Roman Catholicism and Madrianism are so obvious to even the most cursory reader of Madrian texts as to require no special elaboration here: the Rosary, confession, Communion and its attendant eucharistic theology, calendrical parallelisms, and the extensive use (particularly in the calendar) of Latin terms where Greek might otherwise be expected. All of this suggests a Roman Catholic background to Madrian teaching and, indeed, one sometimes finds the phrase "Catholic Madrian" as a self-descriptor.[42] These could be dismissed as syncretistic borrowings, akin to a smaller number of ritual elements that appear to be borrowed from contemporary British witchcraft and ceremonial magic (ritual use of the Pentacle, calling of quarters, timing of ritual by moon phases, etc), but this would undersell the great preponderance of Catholic elements as compared to those from other sources and, even more importantly, such an eclectic model of Madrianism's formation would make it more difficult to explain criticisms that Lux Madriana had, in some way, adulterated the Madrian tradition, as when an anonymous Madrian author refers to "Mother Alethea, who has often (wrongly) been supposed to be an innovator…" ("The Language of the Rhennes", MLC, p. 1). The nature of the alleged innovations is not specified, but one is tempted to identify this charge with later Chelouranyan assertions that Madrian editions of the Scriptures had been "edited" and that Aristasian scholars were forced to seek out "the purest texts – those untouched by the New-Age accretions that gathered around other versions."[43] Once again, the nature of these "New-Age accretions" is unspecified, but it would seem reasonable to identify them with elements of Madrian practice that are of clearly Wiccan origin (as mentioned above), as well as the Madrian interest in psychic and paranormal phenomena indicated throughout TCA (10:3–5 being a notable example).

Had Catholicism simply been one source of inspiration for an eclectic spirituality, it would be unclear why these "accretions" would have been perturbing to members of the community, but a motive for charges of being "innovator[s]" is straightforward enough if 2 Teachings 7 is taken as evidence for the emergence of Madrianism within a Roman Catholic context. Certainly, the importance of Lourdes to Madrian thought cannot be overstated; the first ten issues of TCA were all dated in years from Sister Bernadette's vision and Donna Chrysothemis wrote, in reference to the healing powers of springs and wells, that "The most famous modern example is, of course, the miraculous spring at Lourdes given by our Lady in the last century. This act is said to have opened the new age of the return to Her true Faith" (TCA 6:21), This conception of Lourdes as the opening phase of a new religious dispensation is strongly suggestive of a Catholic background to Madrian teaching, but one is left to wonder to whom Donna Chrysothemis refers in saying that "[t]his act is said to have opened the new age…" since this is, of course, not something said by Roman Catholics. The wording could reflect that it "is said" by Lux Madriana, but the organization was never shy about making bold proclamations of its ideas or highlighting their radical opposition to prevailing ideas in the culture, which makes this presentation of distinctive teaching as a kind of general knowledge somewhat out of character. It may well be that Donna Chrysothemis had in mind established Madrian orders reaching back to the 1930s as those among whom this teaching "is said".

In a decade that heard the revelations of Feliksa Magdalena Kozłowska, Saint Faustina Kowalska, and Luisa Piccaretta, and which witnessed the apparitions in Beauraing and Banneux, it is not difficult to imagine that Britain—the country which produced Lady Julian's visions of the "motherhood of Christ"

[42]As in the entry for "Catholic" found in the "Glossary of Madrian Terms A–C" (MLC), as well as TCA 11:5 and Evans' article quoted above.
[43]Chapel, op. cit.

and the popular medieval Welsh belief that the blood shed upon the Cross for the redemption of mankind was, by a trick of Aristotelian medicine, Mary's[44]—could have produced a schismatic movement around a belief that figures prominently in later Madrian and Aristasian writing—namely, that the Lourdes vision's declaration, "I am the Immaculate Conception," indicates a theophany.[45] This belief would have been deemed by the Church wholly incompatible with the Catholic faith and potentially subjected its holders to excommunication, with the attendent practical dangers of social ostracism and barriers to employment, education, etc. This alone would have served as a compelling rationale both for creating independent communities and for keeping one's participation in those communities secret from the outside world.

Sister Angelina's address at Kensington, already quoted, offers the rationale for breaking this secrecy in the 1970s: "we believed that what we were doing was in accordance with a new pattern which was about to emerge in the course of human history." As she elaborates this point, Sister Angelina frames the decision to publicize Madrianism in the context of broader societal trends which, in her view, had also led to the conference itself—the women's movement, the growth of Goddess spirituality, the rediscovery of matriarchal history in the works of Merlin Stone and other such writers, and other factors which she depicts as converging on a special historical moment in which "the world's first religion was preparing to break in again upon the consciousness of the world". Sister Angelina's indebtedness to Traditionalism has already been noted, and this would have provided a ready framework for the assimilation of diverse elements into Lux Madriana's presentation of the faith, offering a clear explanation for why a figure such as Mother Alethea would have been seen by the broader community as an "innovator" and for why Sister Angelina would have sincerely insisted that she was not.

Lux Madriana's careful distinction between historical innovation and spiritual authenticity to Tradition is worth recalling particularly in respect of the Scriptures. It would seem likely that a significant part of the Scriptural corpus arose in tandem with the fundamentals of Madrian belief and practice and thus may have been set down in the 1930s. While it is certainly possible that the whole body of Scripture emerged at that time, it is also possible that some sutras may have been channeled later, perhaps in the early 1970s, as this would offer a ready explanation for why a significant number of texts (all of 2 Teachings and some passages within 1 Teachings, see §3) were excluded from later Aristasian and Chelouranyan editions and, in the process, it would provide a framework for crediting and reconciling such secondary sources as claim Sister Angelina to have channelled the text.[46]

As has been stated, any proposed model of the origins of British Madrianism is necessarily speculative and must await the discovery of further evidence to confirm or deny it. The model which at present appears most consistent with the available evidence, however, is the one just given—that an "heretical" Catholic Marian movement arose in Britain in or around the 1930s and maintained itself in relative secrecy until the late 1960s or early 1970s, when a small number of members, perceiving a providential working in history amidst the rise of the Goddess spirituality movement and other factors, decided that God wished them to publicize their faith. In the process, they combined their inherited teaching with elements of the Zeitgeist that they perceived as compatible, absorbing ritual techniques from British feminist witchcraft, elements of New Age thought on the subtle body and psychic phenomena, and a robust matriarchal historiography undergirded by the works of such writers as Merlin Stone and Marija Gimbutas. This mixture gave rise to Madrianism in the only form in which we have it recorded but was not uncontroversial, with many of those elements being transformed or expunged in varying degrees within the practice of the Burtonport

[44]J. Cartwright, *Feminine Sanctity and Spirituality in Medieval Wales* (Cardiff: University of Wales Press, 2008), 47.
[45]Sister Angelina, "The Road to the Future" (MLC); Chapel, "The Blessed Virgin Mary: Our Mother God Cannot Be Banished"; "The Immaculate Heart of Mary: Radiant Centre of the Universe"; "Christianity, Original Sin, and the Love of Our Mother God".
[46]The editor wishes to be clear that the channeling of some sutras at a later date would not bear on the legitimacy of those sutras as revealed text one way or another; that question is quite apart from considerations of the transmission history of the text as we have it.

household as it developed into Aristasia in the mid-1980s, leading ultimately to the Chelouranyan critique of Lux Madriana's practice and of their publication of the Scriptures.

1.2 Known Transmission History

The first known publication of the texts comprising the Clear Recital occured in 1976,[47] when various sutras were gathered together into two booklets: *The Creation and the Crystal Tablet* and *The Mythos of the Divine Maid*[48] (TCA 2:28), both published by Lux Madriana, which had been founded in 1973 and was centered, during its early years, at Oxford, England.[49] These are the oldest witnesses to the text, and have been designated throughout the apparatuds as "L". Prior to this, it seems that invidual portions of the Scriptures circulated loose-leaf and in small bundles among interested students at the university and others in the environs of the town. The Teachings appeared in published form only later, owing to financial difficulties that repeatedly delayed their release (TCA 5:16), though quotations from them routinely appeared in Lux Madriana's magazine, *The Coming Age* (TCA; see §3) between 1975 and 1981, and fuller texts of many sutras circulated through the mail-order library known as the Madrian Literature Circle (MLC; see TCA 5:16) from 1977 onward. Through the reach of TCA, Lux Madriana became notable enough for a very small number of quotations from the Scriptures to appear in other sources during the 1980s as well. As Chelouranyan scholars have noted, however:

> Only a minority of the Scriptures were actually issued in booklet form: the rest were simply circulated as hand-typed papers that were photocopied or retyped. This made them very vulnerable to alterations and redactions. ... [T]here were several 'Madrian' versions in many cases, and ... Lux Madriana's published version of a part of the Scriptural body had already been circulated in this form for some time beforehand and was subject to this process."[50]

Statistical analysis of the Scriptures provides confirmation of these claims. Due to limitations in access to the material, it has only been possible to collate L for Mythos, which contains 42 total variants among all published editions. L exhibits less than 50% agreement with all known editions (42.9% with A, 47.6% with J, and 42.9% with M, see below) and contrasts all known editions in 14.3% of variants. Likewise, L confirms readings found in TCA in three verses, but contrasts readings from TCA in three others. Across the broader spectrum of the Clear Recital, TCA/MLC (admittedly only a partial witness) concurs with published editions in only three variants (twice with M and once with J, see below), while there are nine variants in which all other editions agree against TCA/MLC. Quotations in TCA and MLC are not infrequently inconsistent even within those sources, as well as with each other. This degree of variation suggests that the Madrians may have received the Scriptural text in variant forms (§1.1), and that variation may have been accelerated by the diffusion of the Madrian communities throughout the late 1970s and early 1980s as various groups relocated and founded new "households" in various parts of Britain and Ireland.

A portion of The Crystal Tablet (1 Teachings 5:26–9) is also witnessed by a single page discovered by Sister Sophia Ruth in a used book shop in the early 1990s, where it was accompanied by the first

[47]This dating is based upon the first two issues of TCA. TCA 1, likely issued in 1975 [Ruth, "Exact Dating Mistake," *Madrian Deanic Resources*, December 2016, https://madriandeanicresources.wordpress.com/2017/01/10/the-coming-age-issue-1-winter-1976-contents-described-graphics-2/], lists the booklets *The Creation and the Crystal Tablet* and *The Mythos of the Divine Maid* as "Available soon" (back cover), while TCA 2, issued in 1976, lists them as available for order (back cover).
[48]These were deposited with the British Library dated 1979 as *[Miscellaneous publications not catalogued separately]* (Oxford: Lux Madriana, 1979). Given its age, the British Library Deposit (BLD) is obviously a high priority for collation with subsequent editions, but copyright restrictions have prevented imaging for consultation off-premises. *The Mythos of the Divine Maid* has been fully collated with the critical text from other sources, but the remaining two booklets have not been available for the editor's research. The editor continues to pursue avenues for gaining copyright permissions to access the BLD outside the United Kingdom.
[49]David Kay, "Introduction," *Woman, Thou Art God: Lux Madriana*, http://www.womanthouartgod.com/madriana.php
[50]Chapel, "Lux Madriana and the Filianic Scriptures".

seven issues of TCA and an MLC paper entitled "The Cycle of the Ages". The wording of this source differs starkly from that of all other editions, as it appears to be in an archaic form of northern English dialect (as are a number of individual terms appearing in TCA, such as "baxter" and "webster"). This source is indicated throughout by DT (for "dialectical text").

Lux Madriana seems to have ceased to function as a public organization in 1983. Organized Madrian activity among other orders appears to have continued, at least in the form of an order called "Ekklesia Madriana" or "Rosa Madriana", up until the death of the last Madrian priestess, Madria Olga Lotar, in 2008. This group maintained little or no public presence, however, and seems to have passed manuscripts only along its disciplic lines of succession. Later students of Madria Olga's did make some material public (it is to this lineage, for example, that we owe preservation of 2 Teachings 7).

The primary public line of transmission ran through a group which appears (see §1.1) to have emerged out of the Lux Madriana household at Burtonport. This group, known as Aristasia, was relatively quiet through the 1980s, but enjoyed a surge of notoriety in the 1990s as the Internet facilitated new opportunities for presenting its teaching and one Miss Marianne Martindale brought the group to the attention of the British press. Evolving ideas about Aristasia's proper relationship to mainstream society prompted the transformation of the community around 2005 into the present organization, the Daughters of Shining Harmony, also known as the Herthelan Protectorate of Chelouranya. It is only from this time that the group's line of transmission for the Scriptural texts becomes attested, owing to the very successful website the *Chapel of Our Mother God*, founded in 2007,[51] and the publication in 2008 of the "Aristasian Authorized Version" of the Scriptures (AAV) through Sun Daughter Press as *The Gospel of Our Mother God*.[52]

The AAV is distinct from all other editions in a number of respects, one of the most obvious being its exclusion of several sutras from the Teachings that are included in other versions. The Chapel asserts that "Aristasians had always sought the purest texts – those untouched by the New-Age accretions that gathered around other versions," and that these pure texts had been used to produce "the nearest thing to a definitive version … which is the product of careful research and metaphysical understanding of the texts (sadly lacking elsewhere)."[53] Unfortunately, no documentation was included in the AAV to indicate the source texts that were used or to describe the methods applied to them. The closest thing to such a statement occurs on p. 8, where the AAV's editrices state that:

> these are "Authorized Versions", meaning that they have been carefully examined in the light of traditional doctrine. Different existing versions have been compared and where accretions from modern New Age and other non-traditional schools of thought have crept in, these have been eliminated. Doubtful texts have not been included.

The present editor wrote to Sun Daughter Press, inquiring as to the particular reasons for the exclusion of the several sutras which appear in J and M but not in the AAV. In its response, the press regretted that it could not elucidate the specific reasons for any particular text's exclusion, but offered the assurance that "[m]ost of the excluded ones might certainly be regarded as inspirational texts, and of course we really can make no higher claim than that for the AAV as a whole."[54]

The order of the Teachings in A is: The Heart of Water, The Mantle, The Clew of the Horse, The Sermon of the Apple-Seed, Thoughts of the Mind, The Pillar of Light, The Temple of the Heart, The

[51]Raya Chancandre, "A New Chapel of Our Mother God," *Aristasian Spirituality Yahoo Group*, 28 October 2007, https://groups.yahoo.com/neo/groups/aristasianspirituality/conversations/messages/121
[52]*The Gospel of Our Mother God: The Scriptures of the World's First Faith* (California: Golden Order Press, 2008).
[53]Chapel, "Lux Madriana and the Filianic Scriptures," http://www.mother-god.com/lux-madriana.html
[54]Chancandre, personal communication, 19 September 2016.

Secret of the World, The Clew of Love (alternative title for vv. 30–52 of The Crystal Tablet), Cry Marya, The Way of Simplicity, On Our Mother's Love.

The mid-2000s also saw a variety of initiatives to promote the Scriptures outside Madrian and Aristasian circles, primarily spearheaded by students of the late Madria Olga seeking to revitalize Madrian teaching as distinct from the legacy of the Aristasians. This led to the creation of a variety of organizations and movements loosely termed the "Independent Filianic" community. Those able to obtain a copy used Philip P. Jackson of Glastonbury's *Sacred Myths and Rites of the Madrians*, self-published in 2009 through Lulu.com, as their standard copy of the Scriptural text. A more preliminary stage of this work is held under the same title at the British Library, dated to 2004,[55] while the second published edition (2011) is the one consulted in preparation of the critical text and is denoted throughout as "J". Jackson claimed to have derived his text from L, although careful collation of the two casts some doubt on that claim. Due to limitations in access to the material, it has only been possible to collate L for Mythos, but L agrees with J in only 47.6% of the 42 total variants between L's version of Mythos and all other published versions.

A marked characteristic of J is its hypercorrection toward grammatical usages characteristic of early modern—or "King James"—English. This is most notable in its ubiquitous use of conjugations in *-eth*, as J often "corrects" a proper early modern English subjunctive (which is identical in form with a contemporary English indicative) into the indicative mood in order to append this ending and avoid the appearance of a contemporary usage. In reality, both the contemporary *-s* and the archaic *-eth* were in widespread use in early modern English and appear in free alternation in texts of the period, sometimes within the same sentence. Given that J thus overrides correct grammatical structures to append endings where they do not belong, and that it does not preserve the more archaic vocabulary witnessed by A and TCA (such as *lief* or *childer*, respectively), it must be concluded that it suffered substantial redaction by an editor overzealous for what he or she erroneously believed to be consistency in usage.

The order of the Teachings in J is: The Crystal Tablet (placed in a section by itself apart from the Teachings), The Pillar of Truth, The Seed of Truth (alternative title for The Sermon of the Apple Seed), The Secret of the World, The Three Loves, The Teachings of the Daughter (alternative title for Thoughts of the Mind), The Veil of Matter, The Way of Simplicity, The Light, The Clew of the Horse, The Temple of the Heart, The Heart of Water, Cry Madria! (alternative title for Cry Marya), The Child, The Mantle, On Our Mother's Love, The Foolish Maiden.

After Jackson's collection went out of print many groups and individuals depended instead on a copy of the Scriptures made by one Markus Moessner. The origins of this text type, designated "M", are unclear. One year prior to the deposit of Jackson's collection with the British Library, another collection of the Scriptures was entered into the Library's catalogue, assembled by noted Madrian scholar David Kay, under the title *The Scriptures of Lux Madriana* (hereafter denoted as the SLM).[56] Kay claimed his edition to be a compilation of the booklets he received from the MLC,[57] which bore identical titles to those in the BLD. In theory, this would make Kay's source the same as that claimed by Jackson,[58] but close collation of the two texts shows them to be markedly variant in their readings. It has been noted that J agrees with L in only 47.6% of readings in the Mythos; M agrees with L in only 42.9%. Indeed, statistical analysis more broadly reveals that J and M are only distantly

[55]Efforts continue to secure rights for imaging.
[56]Kay, *The Scriptures of Lux Madriana* (Manchester: self-published, 2003).
[57]Kay, personal communication, 16 November 2016.
[58]A supposition made by Kay himself, as quoted by Sister Sophia Ruth, "Re: The Sacred Myths and Rites of the Madrians by Philip Jackson," *In Devotion to Dea*, 27 November 2016, http://deanic-conversations.freeforums.net/thread/56/sacred-myths-madrians-philip-jackson

related, exhibiting a mere 16.3% agreement in variants across the Clear Recital as a whole.[59] This evidences in favor of their independence of one another and of L as witnesses to the text.

The text most closely related to the SLM is that hosted at *Woman, Thou Art God* (WTAG),[60] a website run by female supremacist spiritual leader and self-proclaimed avatar Rasa von Werder, who otherwise appears to have had no connection to the Madrians. That website credits Moessner as its source.[61] Moessner (sometimes named by the older German spelling Mößner) was personally known to Sarah Morrigan, with whom he was later in contact facilitating her preparation of the New Celestial Union Version. Through Morrigan's contact with him, it is known that he was also personally acquainted with Madria Olga Lotar, the last surviving Madrian priestess.[62] This would potentially have provided him with a direct link back to original text sources.

The SLM agrees with WTAG in virtually every case of variation among the extant editions, including obvious textual deficiencies (missing words, doubled words, unambiguous misspellings, etc.), and varies from WTAG primarily in adding additional obvious deficiencies of its own.[63] This strongly suggests that the SLM is dependent on WTAG or a common antecedent source, militating against StJohn Kelliher's suggestion[64] and David Kay's own claim[65] that the text at WTAG might be dependent on Kay's collection (which, however, was clearly known to Von Werder's group, as they prefaced the WTAG version with an introduction originally written by Kay for his own posting of the Scriptures to a Yahoo discussion group). There are only a handful of exceptions to this rule. The SLM includes a Prologue (2 Teachings 7) not found in any other published copy of the Scriptures, including WTAG.[66] The omission of this text from J is another strong indication that the source material for the SLM and the MRM differed at base. The omission of this material from WTAG is explicable by the potential for inconsistencies between that sutra's clear references to Catholic Marian traditions, most particularly the apparitions at Lourdes and Fatima, and Von Werder's own idiosyncratic teachings, which may well have prompted the excising of that text as unuseful to her purposes. This would suggest that the SLM is not directly dependent on WTAG, but that both depend on a common prior source in Moessner's actual manuscript. The SLM is also more complete than WTAG at two other points. It includes Cry Marya (1 Teachings 9), which Kay has stated he copied from J, believing it to represent original Madrian material.[67] The SLM also includes the tenth verse of Thoughts of the Mind (1 Teachings 11:10), which is otherwise found only in J. It seems probable that Kay supplied this deficiency in M from J,[68] but otherwise did not collate the two. Apart from these instances, the SLM agrees with another source against M in only three cases.[69] Owing to the near total identity of the

[59]There are a variety of ways in which textual variants among the sources can be tallied. In this analysis, consistent changes repeated across multiple verses have generally been counted as a single point of variation wherever it appears that the variants as a group follow logically from a single inciting event (as the introduction of a gloss into the main text, or an alteration of spelling, etc.). Verse readings have also generally been treated as units, rather than as collections of distinct points of variation. Under those terms, the variorum tallies approximately 411 variations between published sources.
[60]Rasa von Werder, *Woman, Thou Art God*, http://www.womanthouartgod.com
[61]The WTAG is taken as the base text of M in the critical edition.
[62]Sarah Morrigan, personal communication, 12 March 2017.
[63]Creation 1:4, SLM reads "that must" for "that it must"; Creation 3:3, SLM fails to capitalize "what"; Mythos 2:15, SLM contains no italics; Mythos 4:2, SLM has comma in place of M's semicolon; Mythos 5:6, SLM reads "And ihe Maid" before repeating M's erroneous "lands"; Mythos 7:11, SLM capitalizes "Cried"; Mythos 7:20, SLM fails to capitalize "She" in "she broke"; Mythos 7:21, SLM fails to capitalize first "my" and is missing third "My"; Mythos 7:25, SLM reads "that told" for "that are told"; 1 Teachings 12:29, SLM reads "seak" for "seek"; 2 Teachings 4:5, SLM reads "giver her not the food" for "give her not the food".
[64]Kelliher, personal communication, 7 January 2017.
[65]Kay, "Re: Did I Just Find the MRM Online?" *In Devotion to Dea*, 4 October 2016, http://deanic-conversations.freeforums.net/thread/38/find-mrm-online.
[66]Sarah Morrigan did claim to have received a copy of this sutra from Barbara Thompson, whose source for it is unknown. This may indicate an independent witness to Kay's version (Morrigan, personal communication, 14 March 2017).
[67]Kay, "Re: Discussion Topic – the Veil of Matter," *De'anic Conversations Yahoo Group*, 12 January 2016, https://groups.yahoo.com/neo/groups/Deanic_conversations/conversations/topics/2375. Curiously, however, the SLM's text of Cry Marya agrees with A against J in all verses except v. 8, as well as in the titling.
[68]Though it should be noted that, in this verse, the SLM reads "does" for J's "doth", in addition to erroneous "kerers" for J's "keres".
[69]Creation 1:3, agrees with J; Mythos 1:3, agrees with J; 1 Teachings 12:35, agrees with A.

SLM with WTAG, the SLM has been included under the designation of M except where otherwise noted.

Another argument in favor of the close connection of the SLM and the version published at WTAG raises questions about their connection to Moessner's manuscript, however, insofar as Morrigan's testimony indicates that Moessner's copy did not attest either The Temple of the Heart (1 Teachings 10) or The Foolish Maiden (2 Teachings 5), which she later received from Georgia Cobb.[70] All subsequent witnesses to M include The Temple of the Heart (though whether Cobb was also the source for this text in the SLM and at WTAG is unknown), but agree with Moessner's original copy and with A in omitting The Foolish Maiden (2 Teachings 5).[71] The general consistency of the various witnesses as one type is confirmed, however, by Morrigan's testimony, which indicates that she took her text from WTAG originally, but that she "had Markus check the authenticity of the texts later,"[72] indicating that he personally confirmed the agreement of his copy with the text at WTAG.

The order of the Teachings in M is: The Crystal Tablet, On Our Mother's Love, The Child, The Clew of the Horse, The Heart of Water, The Light, The Mantle, The Pillar of Light, The Secret of the World, The Sermon of the Apple Seed, The Teachings of the Daughter (alternative title for Thoughts of the Mind), The Temple of the Heart (in the SLM and at WTAG), The Three Loves, The Veil of Matter, The Way of Simplicity.

As has been mentioned, the editrices of the AAV made no listing of the "different existing versions" they consulted. M would appear to have been one of these, however. Selections from the AAV were, after its publication, placed online at the Chapel of Our Mother God, labelled there as the "Aristasian Authorized Version" but differing in some punctuation and capitalization from the print edition. All such differences agree with M. The AAV also shares with M the curious absence of 1 Teachings 11:10 alongside retention of its numbering, skipping directly from v. 9 to v. 11. As the editrices of the AAV did not leave gaps in verse numbering anywhere else where their text lacks verses witnessed in other editions, it may be presumed that 1 Teachings 11:10 was not deliberately removed as part of their emendation process, but that they worked this section from a deficient manuscript that, in all likelihood, was M. This would suggest that they did not have access to J (which contains this verse), and yet their text agrees with J against M in a relatively large number of verses, particularly in having longer readings that are highly unlikely to have arisen independently. The AAV's editrices must, therefore, have had access to M but also to other sources not identical with, but closely related to, those from which J is derived.[73] The (at least partial) independence of their text from M is reflected in its frequent variance to both M and J on points without conceivable motivation for redaction. The AAV thus appears to stand as the only witness to one or more legitimate text types not included along the lines of transmission in J or M, as reflected in its agreement rates of 44.3% with J and 47.2% with M. This suggests a tradition of Aristasian transmission not otherwise evidenced in writing (see §1.1), and the AAV has thus been taken as the representative base text of a type denoted as "A", the general reliability of which is suggested by its extremely low rate of unique variants at 8.5%, which may be contrasted favorably with both M (36.5%) and J (39.4%).

[70]Morrigan, personal communication, 14 March 2017.
[71]This did not prevent Kay from affirming his collection as being fully complete (Kay, op. cit.), however, since at that time he rejected The Foolish Maiden as "bogus." (Kay, "Re: The origins of the Scriptures, etc." *De'anic Conversations Yahoo Group*, 30 August 2015, https://groups.yahoo.com/neo/groups/Deanic_conversations/conversations/topics/1669) Kay subsequently revised his position toward greater agnosticism, however, writing that, "My dismissal of The Foolish Maiden as bogus was really based on a careless reading. I did not notice the comparison between thinking of this hour only and thinking of this life only. I still have doubts about it, but I'm not so certain." (Kay, "Re: Announcing a new edition of the Scriptures.") By contrast, Georgia Cobb, a student of Madria Olga's who was also well acquainted with Madrian traditions, is said to have felt The Foolish Maiden to be an important part of the Scriptures (source has asked to remain anonymous).
[72]Morrigan, op. cit.
[73]This same phenomenon, however, suggests the limits of the research and methodology that went into the AAV's preparation, since, at the time of its publication, 1 Teachings 11:10 was already available publicly online in Kay's manuscript collection, as well as in print form in the MRM.

The *New Celestial Union Version*[74] of the Scriptures compiled by Sarah Morrigan is to be considered a special case of M. Released in 2009, it was followed by a second edition in 2010, with three smaller updates being released over the next two years. The final edition was numbered 2.3, released in 2012, and subjected to several more minor revisions in its online version up until 2016; it is this edition which has been consulted in preparing the critical text. Morrigan's text was heavily emended to serve the practical needs of an on-the-ground Filianic congregation which Morrigan was attempting to found in Portland at the time and thus, as the introduction to the first edition stated,

> the texts of the Scriptures were revised for grammar, ease of reading and internal consistency, and rephrased in the contemporary North American English as today's international lingua franca, eschewing some archaic usage of several words and whenever appropriate substituting words that are uniquely British with those more commonly understood by the international readers, including by those who are not native English speakers. (p. 5)

No apparatus was included in the NCUV to track or indicate changes made, but Morrigan was kind enough to respond to the present editor's inquiries after the release of the first edition of the present work, clarifying that the Moessner manuscript was indeed, as the analysis in the first edition suggested, the primary basis for the NCUV's text, supplemented by copies of The Temple of the Heart (1 Teachings 10) and The Foolish Maiden (2 Teachings 5) sent to her by Georgia Cobb and a copy of The Words of Alethea (2 Teachings 7) sent to her by Barbara Thompson. This information, combined with further details of the method applied in compilation of the NCUV, confirm that its variances from M may be ubiquitously ascribed to Morrigan's own emendation,[75] and that it therefore is not to be counted as an independent witness.[76] It has occasionally been noted in the variorum (§3) not as a source text, but as an editorial second opinion where an emendation contrary to all extant sources has seemed absolutely necessary.

The NCUV deserves a grateful editorial acknowledgement as the first edition to attempt, albeit incompletely, any kind of critical notation for textual variants across manuscripts, as well as the first to number the sutras of the Teachings for citation. In both of these innovations, it served as an important inspiration for the critical text in this volume.

2.1 Methods

Although keenly aware of the practical wisdom in Emmanuel Tov's dictum that "to a large extent textual evaluation cannot be bound by any fixed rules,"[77] the editor has nonetheless felt a compunction to elaborate some general guidelines for his critical method, both to assure himself of consistency in the work and to more accurately communicate his rationale in specific critical choices. The following guidelines were therefore assembled on the model of similar lists composed by a variety of prominent textual critics.[78] No individual point has been applied mechanically, but the points as a whole have been applied consistently. It may therefore be said in general that, in any given case, the critical text favors that variant which:

a. Derives from an older source.
b. Is supported by witnesses of the greatest quality, and not merely of the greatest quantity.

[74]*The New Celestial Union Version of the Filianic Scriptures*, ed. Sarah-Andrea Morrigan (Portland, OR: Koreion Publishing, 2010).
[75]Morrigan, personal communications, 12 and 14 March 2017.
[76]The texts Morrigan received from sources outside M are otherwise unattested, but close collation of the NCUV's version of those sutras with those found in other published editions note no variances apart from those occasioned by Morrigan's modernization and vernacularization of the text.
[77]Emmanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress Press, 2012), 280.
[78]In addition to those works cited elsewhere, the editor is particularly indebted in this respect to Eldon J. Epp and Gordon D. Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (Wm. B. Eerdmans Publishing, 1993), 157–8, as well as to David Alan Black, *New Testament Textual Criticism: A Concise Guide* (Grand Rapids, MI: Baker Books, 1994), 32–6.

c. Is shortest, especially where longer readings appear to interpret or define the text of shorter ones.
d. Makes the best sense—i.e. is most consistent with both the grammar and the purport of its sentence and of the larger context.
e. Is more difficult or obscure.
f. Is least harmonious in parallel passages—i.e. is least likely to have been accidentally conformed to agree with the wording or structure of a neighboring phrase or verse.
g. Possesses the greatest explanatory power toward the other variants.
h. Is found in a manuscript that has proven itself generally reliable as consistently containing superior readings, as judged by intrinsic and transcriptional probability.

One common critical guideline has been judged unsuited to the nature of this text, and may therefore deserve special mention for its absence from the list. Following Griesbach,[79] most critics have held that the "harsher" reading is to be preferred, meaning that ungrammatical, inelegant, or unpoetic readings are more likely to have been fixed by a scribe than introduced. The editor feels that this rule is not generally applicable to the text of the Clear Recital for three reasons. One is that the majority of the text was composed (in its present form) in a style of English already archaic at the time of composition. It has therefore been judged likelier that ungrammaticalities would be introduced by copyists unfamiliar with early modern English conventions accidentally imposing the usages, phrasings, or grammatical endings of their own contemporary English, than that a copyist chosen at random from the population of persons interested in the text would have a greater command of archaic usage than the scribe who wrote the original. In essence, it has been assumed that correct usage of King James English is the more difficult reading.

Second, uncontested portions of the text exhibit metre,[80] alliteration, and other poetic devices which are clearly original, but which, in more prosaic works, would be taken as evidence of scribal "improvement".[81] It has been generally assumed here that a copyist was more likely to damage a carefully composed poetic device than to invent one, except where a device appears inconsistent with the general metre or style of the work.

Third, in contrast to most texts subjected to this kind of critical analysis, the various transmission lines of the Recital are likely to have undergone, at least in their later stages, many iterations of copying by typewriter or word processor, which greatly increases the possibility for minor defects to be introduced without notice by the copyist, altering the probability of their introduction versus their correction as compared to hand-copied manuscripts.

Throughout, the editor has generally extended the benefit of the doubt, wherever evidence permits, to past editors and copyists, presuming that each has acted, within the best of her or his knowledge, as a faithful transmitter of the text. That is not to say that the editor has not taken into account the possibility of deliberate emendations of the text, and many appear to have been made across the various branches of transmission (see §3). It is simply to say that the editor has, wherever evidence has not clearly prohibited it, presumed the most generous interpretation of prior editors' and copyists' motives—that they made additions where they genuinely believed text to be missing or that a clarifying gloss was needed (or else where they confused a gloss with original text), and that they made deletions where they genuinely believed existing text to be spurious or to have been tampered with by another redactor.

2.2 Systematic Selections and Emendations

[79]Henry Alford, *The Greek Testament* (Chicago: MoodyPress, 1958), 81.
[80]Chapel, "Filianic Scriptures: Ithelic Meter," http://www.mother-god.com/filianic-scriptures-ithelic-meter.html
[81]Andrew R. Fausset (ed. and trans.), *Gnomon of the New Testament by John Albert Bengel: Now First Translated into English with Original Notes Explanatory and Illustrative*. (Edinburgh: T&T Clark, 1858), 13–17.

"Selections" refer to editorial choices from among attested variants, while "emendations" refer to editorial corrections to perceived textual deficiencies by supplying a form not attested in any known source. Most selections and emendations affect only one verse or small range of contiguous verses and are noted and explained in the relevant section of the variorum (§3). The following sections detail selections (§2.1.1–8) and emendations (§2.2.9) affecting multiple discontiguous verses which have been systematically applied, and are thus not individually listed in the variorum.

2.2.1 Spellings

The print AAV uses the spelling "khear", while J, M, and the online AAV prefer "kear". Since at least one A witness agrees with J/M, the latter spelling has been adopted for the critical text (1 Teachings 8:4, 6–8, 10, 12, 17, 19; 10:9; 12:43). This is also in conformity with the oldest known attestation of the word (TCA 2:18), where it is spelled without 'h'. This has not been counted as a true variant.

The alternation between "Janya" (or plural "Janyati"), as found in A, and "Genia" (or plural "Geniae") as found in J, L (collated for Mythos only), and M (Mythos 2:5, 13, 20, 23–4, 26–7, 29–31; 6:16; 7:9; 1 Teachings 3:22; 6:41; 11:4), has been considered a spelling variation for statistical purposes, since both singular forms are amenable to a single pronunciation. The critical text prefers "Janya" as more likely to be original per the analysis given in 2.2.2c, and also as the spelling in most common use by the Filianic community at present. This has been treated as a single point of variation. 2 Teachings 5:9 and 7:1, not witnessed by A, have been emended for consistency.

2.2.2 Divine Names and Titles

A's "Dea" and M's "the Goddess" occur in complementary distribution in nine verses (Mythos 2:5, 11, 17, 28; 1 Teachings 5:19, 31, 15, 20; 8:21). In one verse (1 Teachings 8:25), M's "the Goddess" occurs as "High Dea" in A, and in one verse (1 Teachings 5:50), M's "the Goddess" occurs as "our Lady" in A. M attests the term "God" in nine verses (2 Teachings 1:6–8; 2:17, 20, 22–3, 25, 35). None of these sutras are witnessed in A, but J reads "the Goddess" for M's "God" in six of these (2 Teachings 1:6–7; 2:20, 22–3, 25) and "Dea" for M's "God" in three (2 Teachings 1:8; 2:17, 35). "Dea" otherwise appears nowhere outside A. L, TCA, and MLC consistently favor "Goddess" in those verses which they attest.

Operating on the critical principle that editors are more likely to smooth over differences and increase consistency than the opposite, the likeliest scenario is that the original contained all three terms (which are likewise regularly witnessed in the oldest non-Scriptural Madrian literature). By the 1990s, the Filianic community had broadly come to reject the use of the term "Goddess" in order to avoid confusion between its own thealogical concepts and those of the Goddess spirituality movement, as well as to avoid conveying the idea that "the Goddess" was, in some way, derivative of a "God". The reason for the term's disappearance from A would therefore seem to be fairly clear. M's emendation of "Dea" to "God" is less clear but, depending on M's transmission history (see Aparatus 1.2), may have been a change introduced by Rasa von Werder's group, which did not use the term "Dea", or may have simply been a gloss intrusion or effort to make the text more transparent in meaning to those outside the community.

The alternation between J and M's "the Goddess" and A's "Our Lady" is especially important, given the evidence (Appaaratus 1.1) for a Catholic origin of the Madrian community, as "Our Lady" is a traditional title of the Virgin Mary, whose image played a central role in Madrian and Aristasian thealogy. The title occurs in seven verses of the Recital: thrice in 2 Teachings 7 (vv. 3, 7, 9) where it appears to refer to Dea in general, thrice in 1 Teachings 5, where the referent appears to vary (v. 28,

in context, refers specifically to the Mother; v. 35, by explicit statement, refers to the Daughter; v. 50's referent is ambiguous), and once at 1 Teachings 12:1 where it refers to the Daughter both by context and by J and M's reading as "Inanna". This distribution lends plausibility to the notion that "Our Lady" was an original inheritance from the Catholic origins of the community, and that later redactors along M's line intervened in the specific cases of 1 Teachings 5:50 and 12:1 to resolve potential ambiguity in the text. It should be noted, however, that J and M's "our Lady" in 1 Teachings 5:29 (unattested in A) reads instead "sai [sic] Raya the Rayin" in the Dialectical Text (§1.2).

In accord with this analysis, the critical text favors a free alternation between "God", "the Goddess", and "Dea" as likely to be most original. Verses in which A reads "Dea" (Mythos 2:5, 11, 17, 28; 1 Teachings 5:14, 18, 31, 44, 49; 8:21) or "High Dea" (1 Teachings 8:25) instead of "the Goddess" as found in J, L (collated for Mythos only), and M have not been individually listed. Likewise those verses in which J reads "the Goddess" (2 Teachings 1:6–7; 2:20, 22–3, 25) or "Dea" (2 Teachings 1:8; 2:17, 35) for M's "God". These has been counted as a single point of variation.

The Daughter is named in only two verses that have multiple textual witnesses (Mythos 2:21 and 1 Teachings 12:1). In the first case, all sources name Her "Inanna". In the second, J and M refer to Her as "Inanna", while A reads "Our Lady". As the term "our Lady" is frequently attested across the Recital by all sources, internal evidence is insufficient to determine originality in this case. In a discussion of appropriate Filianic renderings of traditional Catholic prayers, however, the Chapel writes: "In accordance with recent Aristasian practice in Telluria following the resolution of the Filianist Controversy, the Daughter is not here referred to by the Personal Name Inanna."[82] The Chapel's observation that the avoidance of the Daughter's personal name is "recent" here supports "Inanna" as the original reading in 1 Teachings 12:1, and this is reflected in the critical text.

An interesting note occurs in the second edition of the NCUV, where editor Sarah Morrigan writes that,

> As in some of the older existent texts of the Filianic faith, Her name is restored to Rhiannë. As those who are familiar with the teachings of Lhi Raya Chancandre of Aristasia may notice, the phoneme "rhi" denotes the sovereignty of the Daughter as the queen of heaven. This rendition, while adding to the basic etymological root "ana" common in many languages for their words for a principle Goddess, also is better sounding when used in a formal liturgical setting. Rhiannë is a three-syllable name, with the final "ë" voiced. Among Filians [sic], Her name is also variously invoked as Ana, Anna, Hannah, Inanna, and so on. (p. 3)

This was a confusion on Morrigan's part, as original Madrian sources identify "Rhiannë" as a form of the name of the Mare Princess Rhiannon, who legendarily led the Rhennish tribes after the fall of the Western Amazons.[83] The sources that clarify this were not readily available at the time of the NCUV's original production, however, and Morrigan encountered the name through an entry in the catalogue of the British Library for a Lux Madriana publication, *The Book of Rhiannë* (1982). Morrigan's notes show that she was aware of the *Book*,[84] but did not have access to it, and so assumed that the name referred to the Daughter.

2.2.3 Angelic Names and Titles

Throughout A, the chief spirits in the service of God are referred to as a "Janya" in the singular and as "Janyati" in the plural, while J and M have singular "Genia" and plural "Geniae" in complementary distribution through sixteen verses (Mythos 2:5, 13, 20, 23–4, 26–7, 29–31; 6:16; 7:9; 1 Teachings 3:22;

[82]Chapel, "Rosary Prayer Translations for Devotees of Our Mother God," http://www.mother-god.com/rosary-prayer.html
[83]Notes to "The Rhennisleague Song," *The Coming Age* 18: 2.
[84]Morrigan, "Rhianne," *Filianic Resources Collection*, 17 April 2010, https://mega.nz/#!nlwHUBpI!hCm8cG-aUKTnnYmCjn6okRhL5uzfMjenSM06ZyB6uyU

6:41; 11:4, 26). L has only been collated for Mythos thus far, but consistently witnesses "Genia" and "Geniae" within that text. In one verse (1 Teachings 1:2), however, M's "Geniae" corresponds instead to A's "Angels", which is a *hapax legomenon*. The homogenous presence of a single term in J and M where A exhibits a diversity of terms suggests that A's terminology is more original and has been "smoothed over" in J and M. This theory is supported by a Madrian Literature Circle document which notes that "'angel' in Madrian usage is strictly the servant of a Genia,"[85] confirming that both terms were in simultaneous use in the Madrian community during the time of the first published editions of the Scriptures. The use of "angels" in 1 Teachings 1:2 would seem conceptually natural given this more technical definition, since a rank of celestial beings positioned one below the level of the Janyati, who are generally understood to be non-different from Dea Herself, would naturally seem more in need of a "tongue" that could be bequeathed to maids and eventually corrupted into human languages.

With regard to the difference in readings between "Genia" and "Janya," the origin of J/L/M's term is reasonably clear, being a grammatical feminization of Latin *genius*—a term which, in its original Latin sense, offers a fair analogue to the concept represented in Filianic janyatology. The origin of A's term is more obscure, as its only close match is with a word in Sanskrit, which otherwise does not seem to have contributed directly to the Scriptural lexicon (though it is often an important source of terms in Aristasian literature more generally). There, the meaning is roughly "emanation", with special reference to the derivation of musical scales from fundamental modes in Carnatic music. This meaning, too, corresponds well with the concepts of Filianic janyatology, and either term is thus equally plausible from a strictly etymological point of view.

It deserves to be noted, however, that the text may well have been dictated, and that the spelling "Janya" would be a reasonable phonetic rendition of the ecclesiastical pronunciation of Latin "Genia". Thus, the two may not actually represent distinct terms, but merely alternate spellings of the same term by two different scribes, though whether "genia" was intended and a scribe unfamiliar with it had to invent a spelling for a word she did not know, or whether an idiosyncratic coinage "Janya" was intended and a scribe familiar with Roman mythology heard it by default as "Genia" is impossible to know. In this case, it would remain to explain the difference in plural forms. This scenario also would suggest that A and J/L/M have their point of differentiation at the time of original recitation, which would be somewhat difficult to explain in light of A and M's shared ignorance of 1 Teachings 11:10, which would seem to suggest that they are dependent on the same deficient source in respect of that sutra (see §1.2). If the two forms "Genia" and "Janya" are merely a spelling variation, however, the critical text's choice may be justly influenced by the fact that the spelling "Janya" has become dominant within the contemporary Filianic community.

As established critical principles (§2.1) suggest that 1 Teachings 1:2 originally read "Angels" and was homogenized by a copyist along J and M's lines of transmission, the critical choice must be in favor of the manuscript tradition preserving this distinctive term. Additional evidence may be brought to bear, however, from an analysis of the names of the Janyati in Matristic literature.

Madrian sources regularly employ "themis" as a gloss on "thamë" when referring to the principle of Divine order, with "thamë" appearing in quotes and "themis" following in parentheses.[86] The clearest case of this occurs in TCA 18:10, which states that, "Without doubt it is thamë (sometimes known by the classical name of themis). This is a Rhennish word impossible to put into modern English." The same article also attests the derived term "athamë" (p. 11). Within Madrian teaching, Rhennish words and customs were deemed to reach back directly into matriarchal prehistory, and thus it is strongly suggested that "thamë" was original to the text of the Recital, with the explanatory gloss "themis" coming to displace it in text types J and M. Madrian sources do not witness the name "Thamë" applied personally to the Janya, however, witnessing only "Themis" in such contexts.

[85]"The Inner Meaning of Music," MLC, p. 9.
[86]See, for example, TCA 15:4; "The End of Atlantis," *All Girl Worlds*, http://allgirlworlds.com/the-end-of-atlantis-2/

The suggestion of originality for "thamë" might thus be opposed by the rarity of what were later the common Aristasian/Chelouranyan names for the other Janyati, who are referenced by the names of the Greek Titanesses in Madrian literature. There are, however, further clues even within Madrian literature suggesting that Greek terms were employed for the purpose of obscuring or magically protecting sacred Rhennish names. In TCA 20, a note to the poem "Wenver's Hunt" glosses "Phoebe" as "the moon" and then declares that "The true Rhennish name for the moon is not divulged here." Following the analogy of "themis" and "thamë",[87] we might suppose that the "true Rhennish name" was "Candrë", as in later Aristasian and Chelouranyan writing, and it may be noted that such a substitution in the relevant line of the poem would, in fact, be metrically elegant and support a traditional Anglo-Saxon style alliteration pattern that is otherwise broken by the use of "Phoebe".[88] That the name of the Janya of fire was kept occulted is confirmed by eyewitnesses to the old Madrian households.[89] If it is established that the Madrians acknowledged a distinction between a set of "true" names and the Greek terms in common use in their writing, and that they actively took measures to conceal the "true" names, it becomes possible to contextualize the scarce appearances of the forms attested later in Aristasian and Chelouranyan writing, hypothesizing that this set was known to the Madrians and regarded as the "true Rhennish name[s]", but generally protected by substitution with Greek terms. This would certainly have served a didactic purpose, insofar as the Greek Titanesses were a useful point of comparison for elaborating janyatological doctrine and had names etymologically connected with the "true" forms. Additionally, given what is known about Madrian interest in magical practice and teachings common to the whole of Matristic literature about the power of names and the inherence of their referents on a spiritual level (see, for exampmle, TCA 12:6), it seems reasonable to conjecture that the substitutions may also have been motivated by a desire to keep names with spiritual or invocatory power out of the wrongs hands. This would help to explain why it was not felt necessary to substitute "thamë" when referring to an abstract principle, but always when referring to the Janya. Similarly, the only direct occurrence of an Aristasian-style name in public Madrian documents is a reference to "Nimwe" alongside the form "Metis" (TCA 20:21). The two, of course, are differing aspects of the same Janya, whose primary name seems to have required protection while the name of her "trickster" form aroused less concern. Although there are still significant unanswered questions about the provenance and intended audience of the dialectical fragment of the The Crystal Tablet (§1.2), its witness to the name "Sai Raya" (as a variant to "our Lady" in 1 Teachings 5:29), strongly supports the hypothesis that these forms were known to the Madrians[90] and, if the dialectical text were meant only for internal reading and study, as opposed to dissemination to the public, this would accord very well with the rationale proposed here to underlie Madrian name substitutions.

As the form "Janya" is always preferred by later Aristasian sources exhibiting what thus appear to be the "true" names previously concealed in Madrian publications, it would seem likely that this term is original also and was substituted by "Genia" in order to protect it. Possible rationales for this could include the relationship of "Janya" to a name of God, as indicated by later Chelouranyan sources which state that "Janya … literally means 'born', the implication is 'having her birth, or wellspring in Dea'".[91] The inclusion of the "y" in the spelling of "Janya" could be the result of the desire to highlight etymological connections with Sanskrit as per the etymologies described in a previous paragraph, but some sources do connect the "y" with mystical aspects of intermorphism. Madrian literature does not attest teachings on intermorphism, but it is possible that some form of the concept was held as a hidden, esoteric teaching, and that the form "Janya" was occulted as a part of this

[87]"A Ghost Ballad," *The Coming Age* 20: 2.
[88]Ibid.
[89]"[T]here was only one name hidden … because fire on earth is a yearthing of the Spirit." (Sister Sophia Ruth, personal communication, 4 March 2017).
[90]This contention is strengthened when it is noted that an Aristasian-style name occurs here in a verse which is not present in A, further lessening the likelihood that "Sai Raya" is a late substitution.
[91]Chapel, "What is Polytheism?"

protection. Ultimately, as in the case of the names themselves, motivations for the concealment of particular forms must remain speculative in the absence of further evidence.

In the text types, A's "thamë" is in complementary distribution with J and M's "themis" in six verses (1 Teachings 6:36, 44, 47, 51–2, 61). One verse (1 Teachings 6:22) exhibits the antonym, which is "athamë" in A and "anathemis" in J and M. A also witnesses an adjectival form in one verse (1 Teachings 3:10), which is "thamelic"; this appears to have no direct counterpart in J and M's terminology, which has "harmonic" in this verse.

A last item of evidence is found here, as the term "harmonic" is common throughout the Scriptural text and it is unlikely that a redactor introducing the term "thamelic" would substitute it in only one verse. Internal evidence from the text thus favors the originality of this form, though it is the external evidence for related terms given above which is most conclusive.

Accordingly, in all cases where the critical text reads "thamë", "athamë", or "thamelic", it agrees with A against J and M's "themis", "anathemis", and "harmonic",[92] respectively. Verses in which this is the sole point of variation have not been individually listed (1 Teachings 3:10; 6:22, 44, 47, 61). This has been counted as a single point of variation.

2.2.4 Demonic Names and Titles

The chief malefic spirit in Filianic cosmology is consistently named "Irkalla" in J and M. In one verse (1 Teachings 6:52), this name corresponds to "dark queen" in A, while in two others (1 Teachings 11:25–6), A has "Dark One". All sources agree in using the title "dark mistress" at 1 Teachings 6:57. 2 Teachings 3:30 witnesses "Irkalla" in J and M, but does not appear in A for comparison.

As in the former case, it appears that J and M harmonize a diversity of terms to clarify their referents, and A's more heterogeneous text is therefore preferred. In support of this, we may note the contrast in capitalization between A's titles in 1 Teachings 6 and 11. If a change from "Irkalla" were a concerted effort on the part of the editrices of A, we would expect a consistent usage in this respect; the lack of such consistency favors originality. Even stronger evidence for the originality of "dark queen", as per A, is offered by TCA 6:3, which refers to "Irkalla, the Dark Queen of *Mythos* V".

The wicked spirits who serve the Dark Queen are mentioned in ten verses (Mythos 4:2, 7, 11, 15, 17, 19; 1 Teachings 1:31; 6:38; 11:10, 14). In two of these (1 Teachings 1:31; 6:38) all sources agree in reading "demons". In six (Mythos 4:2, 7, 11, 15, 17, 19), A's "demons" occurs in complementary distribution with J/L/M's "keres". In 1 Teachings 11:14, A reads "demons", while J/M read "keres" (L has not been collated for this verse). In 1 Teachings 11:10, witnessed by J (and the SLM) but not by A or M, "demons" and "keres" occur side-by-side. J's witness suggests that A's consistent use of "demons" is a smoothing by later redactors and that the original, in keeping with M, used both terms. In support of this, it may be noted that TCA 6:3–4 uses the term "keres" as a subset of the term "demons". The originality of "keres" in some positions is also suggested by the detail of the malefic spirits' "talons" in Mythos 4:3, as the keres of Greek mythology were well-known for this particular feature. Their close association with personal fate is also suggested by their initial appearance in Mythos 4, where the Daughter takes fate upon Herself.

Thus, in all cases where the critical text reads "keres", it agrees with J, L (collated for Mythos only) and M against A's "demons" (except in 1 Teachings 11:10, which is not witnessed by A or M). Verses in which this is the sole point of variation have not been individually listed (Mythos 4:2, 7, 11, 15, 17, 19). These have been counted as a single point of variation.

[92]The reading "harmonic" in 1 Teachings 3:10 is also witnessed by a quotation at TCA 5:29.

2.2.5 Gendered Pronouns

Throughout the Creation (2:1–2, 6, 8, 14–15; 3:8), J and M use masculine pronouns to refer to the Snake, while A uses neuter ones. Likewise, throughout the Clew of the Horse (1 Teachings 2:11, 58–9, 61–3), J and M use masculine pronouns to refer to the mind, while A uses neuter ones. It has commonly been assumed in previous analyses that either Aristasian editrices removed the masculine pronouns in conformity to the general Aristasian literary practice of avoiding reference to men, or that Madrian editors inserted the masculine pronouns to reinforce their teachings on the superior spiritual condition of women by linking men with spiritually inferior roles (an argument inconsistent with a more nuanced reading of Madrian thealogy on masculinity).

Both explanations appear needlessly complex, however, when it is noted that both of the affected sutras are composed in early modern English, in which the possessive form of "it" was "his" (as in the King James Bible)—a usage not fully displaced by "its" until the eighteenth century. The theory best accounting for the origin of both variants is therefore that the original text used "his" as the possessive form in reference to both the Snake and the mind, while the subjective and oblique forms were "it". Later copyists along both lines of transmission, being less familiar with the norms of early modern English, interpreted this apparent contradiction as an error and rectified it in opposite directions—A emending all "his" to contemporary "its", and M emending all "it" to "he" and "him".

Against this theory may be evidenced the use of "its" throughout the text in other positions. It is not an insurmountable objection, as the transition between neuter "his" and "its" was not a clean break in the history of English and, much like the verb endings *-s* and *-eth*, the two remained in use alongside one another for some time. Nonetheless, it must be noted that such free alternation is not found in the text, which reserves use of "his" only for the Snake and the mind.

External evidence from other sources, however, militates against the suggestion that these figures are meant to be understood as masculine. In the Madrian legend *The History of the Grail* (Appendix B), it is narrated that the First Maid conceived a child by the Snake. In a schizomorphic context, this would suggest that the Snake is masculine, but the Amazon histories depict the original condition of maidkind to be intermorphic,[93] prohibiting the possibility of a masculine Snake. The originality of this material is difficult to discern, as the original site hosting it closed down, prompting its migration to a website devoted to Aristasian short story literature—*All Girl Worlds*. Its previous source is not identified there, and it is impossible to determine whether that previous site had the material from a yet older copy. The total body of Amazon writings preserved at *All Girl Worlds*, however, includes Amazon material from the pages of TCA, and what it includes that is not known by the editor to be from published Madrian sources is wholly congruent with them in other details. The possibility seems strong, therefore, that the full range of these writings may be from originally Madrian sources, which would render the presence of neuter "his" in the Recital consistent with an early modern English linguistic reflex, while the presence of "he" and "him" would be inconsistent with Madrian lore.

It might similarly be noted that both Madrian and Aristasian sources identify masculinity as an unbalanced or corrupted form of the vikhelic principle, which is feminine. Masculinity is therefore understood as a kind of special case of, or subsidiary development of, femininity, which has its origin in Dea's own nature. As the Scriptural text makes clear that the Snake is not a creature, however (Creation 2:1), and does not have its origin in the divine nature, it would not seem possible for it to partake of the essence of any gender, forcing the logical conclusion that it would be neuter, in keeping with its status as a *privatio*, or non-entity. The idea that feminine souls (and the Madrians

[93]"Amazon History," *All Girl Worlds*, http://allgirlworlds.com/155-2/

understood all souls to be feminine, as per their Catechism, question 70) possess masculine minds, implied by such a usage, would appear likewise incongruent.

The Madrian Literature Circle document "Conversations from Below, I" deserves consideration in this same connection. This text presents a conversation between two demons on the subject of how best to corrupt a maid's soul. A snake is one of the predominating images of the opening of the text, in which the "creature" is said to appear "now as a snake, now as a man, now as a maid, now as a demon," and is identified as "the false self of the maid" (p. 3). The snake is thus credited as an appearance of something equally able to assume a masculine or feminine guise and it is notable that, throughout the text, the "snake" is persistently referenced with the neuter pronouns it/its.

Therefore, while the theory of an original it/his pairing is favored by critical analysis as the best explanation of subsequent variants, it would appear that, were the critical analyst forced to choose between one of the two witnessed pairings, it/its would be the favored combination. This consideration, combined with the confusion inflicted on a contemporary reader by the pairing of it/his, which significantly impairs devotional reading of the text, has induced the adoption of A's variant in the critical text.

Hence, in all cases where the critical text reads "it" and "its" with reference to the Snake, it agrees with A against J and M's "he", "him", and "his". Verses in which this is the sole point of variation have not been individually listed (Creation 2:1, 6, 8, 14–15; 3:8). These have been counted as a single point of variation.

2.2.6 The Things of Clay

A has "clay" and "of clay" for J and M's "matter" and "material" in three verses (1 Teachings 11:5, 19, 27). Insufficient evidence exists to make an informed determination between the two variants, and the J/M reading has been preferred solely on the strength of the combined witness of those sources. Against it may be posited one appearance of the phrase "heavy world of clay" in the MLC ("The Amazons in Sain Arien: Part 3", p. 38).

2.2.7 The Primordial Color

The most significant and contentious variation between the text types regards the color of the primordial light, which is silver in J and M, but golden in A. Seven verses change wording over this point (Creation 1:5, 8, 13; 2:1; 3:2, 6–7). Good arguments may be advanced in favor of both readings, but a preponderance of evidence favors the originality of silver.

All external evidence favors "silver". No portion of Scripture reading "golden" is witnessed before the AAV, nor is any other Filianic text presenting a teaching favorable to "golden" apparent before the mid-2000s. By contrast, there exist several texts exhibiting teachings favorable to "silver" from the late 1970s and early 1980s. The best known of these is likely the Madrian prayer *Silver Star of the Waters*,[94] in which Dea is addressed as silver. The Madrian parable entitled *The Legend of the Sun* (TCA 2:14–16; see Appendix A) describes in greater detail the setting of the Janyati in authority over the seven colors of the world.[95] This text presents the primordial color as silver and would be

[94]Jackson, p. 87.

[95]The creation of the Janyati and the establishment of their rulerships is only alluded to in J and M, which mention how the colors were divided by the first rain in Creation 3:1–2. The *Legend* makes the meaning more explicit by referencing these verses in a footnote to its own statement that the Janyati were set in authority after the Silver Time had ended. The fact that the *Legend* cites only the first two verses suggests that its author did not have A's v. 3, which states how the Janyati were given governance of the earthly colors, but rather a text consistent with J and M, in which v. 3 is A's v. 4, and not relevant to

rendered chromatically and symbologically incoherent by an attempt to back-read "golden" as an hypothetical original. For the author of the *Legend*, the Scripture must have read "silver". This "silver" reading is also explicitly favored by teachings on "the Silver Time" and by references to God assuming the form of the moon in TCA (see, for example, TCA 16:15). Otherwise, the external evidence alone cannot rule out the possibility that the "golden" variant arose before the earliest Madrian sources (i.e. prior to 1975) or was even original, but significant weight must be given to the fact that "silver" appears to be the consensus of all of the oldest available texts, antedating any appearance of "golden" by almost thirty years.

Turning to the internal evidence, we find that silver is referenced six times by the Scriptures in places where the reading is agreed upon by all editions. In Mythos 4:1, the blades of the Daughter's axe are silver, "in symbol of Her light", while verses 6 and 10 specify that Her circlet and Her girdle were silver, respectively. 1 Teachings 8:13 sees the Daughter using a crack in a "silver bell" as a metaphor for the deficiency of the joy of those who are subject to kear. This is a particularly noteworthy reference, as the image of the bell seems to hearken directly back to the "peals" of Dea's laughter from which those souls (now stricken with kear) were formed in Creation 1:5. Though only appearing in the SLM, 2 Teachings 7:16's reference to the "silver sphere of reconciliation", paired significantly with violet (bringing together the two colors of Sai Candrë, the Janyatic reflex of the Daughter) deserves to be observed here as well. The remaining two references occur in Mythos 2 and Creation 3, and will be discussed further below.

By comparison, gold appears six times in uncontested verses, five within the Heart of Water (1 Teachings 6), in which vv. 40 and 42 give gold as the color of the chain linking all who love God. In v. 43, gold is the color of Avala (just as it is the color of the "fruits of life eternal" in Avala in 2 Teachings 5:10). In v. 56, it is the color of the chariot that bears the wicked in their time of ascendency, while in v. 64 it is the color of the dawn after the night of the wicked has ended. The remaining reference occurs in Mythos 2, to be considered shortly.

Some attention must be given first, however, to Creation 3:6–7, where the greatest disagreement in readings between the text types occurs. J and M witness the coda to v. 6: "And when you look upon this light, you will remember the time when all things were silver." A lacks this coda, but witnesses a verse 7, reading: "The golden light of day will bring all goodness, but it will be too bright for your eyes. The silver light of night, that you may look upon." This verse is absent in J and M. The two lines are not inherently incompatible, and it has to be observed that A's verse 7 is also not incompatible with a reading of "silver" in prior verses, while the coda to v. 6 *is* incompatible with a reading of "golden" throughout those same verses. This fact, by itself, presents a significant evidence favoring "silver", since A's unique content could have been added to a J/M-style text, while the reverse is not true.

The verse numbering, however, suggests that the v. 6 coda and A's v. 7 could both be original. If we were to suppose that the coda to v. 6 were original and that A's v. 7 were a later addition, we would be hard-pressed to explain why the redactor would add her new line as a distinct verse instead of simply replacing the end of v. 6, since renumbering subsequent verses both creates more work for the redactor and draws more attention to the emendation. Furthermore, if the coda to v. 6 were already before such a redactor, we might well expect a more powerful presentation of the "golden" theme modeled on it, such as "The golden light of day will bring all goodness, and remind you of the time when all things were golden, but it will be too bright for your eyes. The silver light of night, that you may look upon." The fact that we do not find such a construction lends support to the thesis that A's v. 7 was not added by the same hand that elsewhere emended "silver" to "golden" in A, and may well have been present in the original text. On the other hand, if we supposed A's v. 7 original and the coda to v. 6 a later addition, we would have trouble explaining why the redactor would add

the Janyati's governance. If the *Legend* predates the divergence of the two text types, it conclusively shows A's verse 3 to be a later interpolation, but attests that its content reflects an orthodox teaching.

new material to verse 6 and renumber the remaining verses instead of simply replacing the content of v. 7. We could reasonably imagine that neither line is original, and that both are later additions meant to justify established thealogical positions, but we have then to compare the likelihood of two redactors independently choosing this exact same point for the insertion of new material against the likelihood of two redactors independently removing material they perceived as incongruous from the same point. The latter seems more likely, especially as the solar assertions of A's v. 7 would seem more logical to insert at other points of the text. This explanation has also the virtue of giving the greatest benefit of the doubt to prior redactors, since instead of requiring two redactors both willing to knowingly forge a line of Scripture, it requires only two redactors both persuaded that a line found in their text was a forgery by someone else.

It deserves to be noted here also that the *Legend* (Appendix A) observes a distinction between colors and metals—a point never specifically engaged by the Recital. The *Legend* states that the yellow metal called gold was created in tribute to yellow, the personified color, at the same time as she was granted the title of "Sun". If the sequence of metals is thus viewed as secondary to the sequence of colors, the arguments advanced by the Chapel in respect of the supposed violence a silver reading does to Traditional doctrine on the ages[96] are potentially voided, since the Traditional gold-silver-bronze-iron sequence, being explicitly metallic, would be independent of the Scriptures' silver-gold color sequence. In this way, the beginning of all worldly existence in an Age of Gold as the high point of its cycle would be entirely compatible with the teaching that the primordial time before worldly existence was silver.

Returning to our analysis of the treatment of color in the Scriptures, we turn to Mythos 2:20–30 as the only location in the Recital where gold and silver appear together. These verses narrate the story of the three princesses of the world who presented their crowns to the Daughter at Her birth. In order of presentation, these crowns are gold, silver, and crystal, seeming to offer a primacy to gold. The text notes, however, that each crown in succession was more beautiful than the last, apparently giving an advantage to silver, and yet indicating a grade of prestige beyond it. In many ways, this sequence seems to reflect the narrative of the star which immediately precedes the presentation:

> And a star rose … brighter and more resplendent than all the stars … more bright than the radiance of all the host of Heaven … And the colour of the light was not one of the seven, but a wondrous luminance not known within the boundaries of the world. (Mythos 2:2, 18–19)

This light, of course, is intimately tied to the symbolism of the Daughter, as the star not only marks Her birth but also foreshadows the twelve months of Her earthly reign before descending to the underworld (v. 35). Similarly, the star's light persists even when the star is gone (v. 32), matching the endurance of the Daughter's light even through Her death. Given that silver is identified in 4:1 as a "symbol of Her light", it seems reasonable to suppose that the starlight in question here is silver. If so, another clue to answering the concerns raised by the Chapel regarding Traditional teaching on the primacy of gold[97] becomes apparent, for the verse seems to indicate that the silver in question is explicitly not earthly silver but instead a kind of supernal silver unknown to earthly experience. This would seem to be the implication of the expanded story of the Three Crowns that appears in TCA 14:21–2 (see Appendix B), describing how Dea had given a jewel to the First Maid to be her third eye and permit her vision of the Divine and how this had been lost in her embrace of the Snake but rediscovered by her daughter, Sai Ouranya, who wrought it into a magnificent chalice. When Ouranya's daughters later split the world into four kingdoms, they took the original chalice and "made it into four separate Chalices, one like to the first, one golden, one silver, and one of crystal." It was these last three which were later reworked into the crowns presented to Inanna by the Three Princesses, while "[t]he first chalice had always remained in Her possession, since the Northern

[96]Chapel, "Filianic Scriptures: The Golden Time."
[97]Ibid.

Ranyam remained wholly in Her service."[98] Thus we find that the primacy belongs neither to silver nor to gold in this story, but to a supernal substance unspecified, and perhaps unspecifiable, in material terms. We might thus reasonably suppose that silver, as we know it on the material plane, is thus not the actual primordial color, but simply the color most appropriately symbolic of a superlunary color which we, limited by sublunary experience, cannot conceive.

This seems to be confirmed in Mythos 3:18–25, where we read:

> And the Maid set Herself apart to pray … beneath the full moon, until a new light was kindled within Her, which was the pure light of Her own divinity. 19Yet while the divine light of Her Mother was undying, the light of the Maid trembled before the winds of death. 20And the daughters of Heaven delighted in Her gentle light, saying: This trembling light is the glory of all the heavens, and more glorious than all the luminaries thereof. … 22And they led Her forth and clothed Her in the white robe of the sacrifice.

Here we may note that the Daughter's light seems to be symbolically associated with the moon (as it will be again through the Moon-Axe), and yet we are told that the light surpasses that of any of the luminaries. Presumably, this is no kind of moonlight, but only a light best understood in terms of the moon, partly for the reason, as this passage states, that the light of the moon is capable of occlusion even as the Daughter, having become maid, is capable of death.

A fundamental paradox of all Traditional thealogy is that God's greatness is located in Her own voluntary weakness, and that Her glory is greatest in precisely that moment in which She is humbled. In Filianic terms, it is the Daughter's powerless death that perfects Dea's power in such manner as to bring Her light, and thus Her presence, into the very depths of the nethermost hell (Mythos 6:15). This leads to a fair amount of overlap in lunar and solar symbolism throughout the broader Tradition. One thinks of the so-called "Crucifixion darkness" in the Synoptic Gospels of the Christian Bible, which recount a "failing of the sun's light" (Luke 23:45) in the daytime during the Passover full moon—in effect, the moon becomes the sun, paralleling the full revelation of the Father through the sacrifice of the Son. This event is closely tied with the rending of the Temple veil in two —symbolic of the removal of distinction between the immanent and the transcendent, via the presence of the fullness of God in the Incarnation—and is depicted in early Christian art by placing the sun and moon together in the sky on either side of Jesus, once again reflecting an identification between them. The Filianic calling of the Mother into the nethermost hell (Mythos 6:15) and the embrace which leaves the Daughter standing alone (v. 18) likewise reflect this motif of absolute identity between the trinitarian persons at the moment of sacrifice, foreshadowed by the conflation of luminary symbolisms, as when the star subtly identified with the Daughter in Mythos 3 assumes the form of the Mother and Daughter together in v. 33, as well as when the star representing the Mother in Her descent to the underworld is identified (in J and M) as "silver" at 6:8, despite its brightness being, in typical solar fashion, "too great to look upon". A further case may be found in the Madrian story *How the Light Came to the Terrible Forest* (MLC), which presents the Daughter's descent and passion in a fairy tale allegory. This story represents the Daughter through the figure of a "Moon Princess" identified with the moon itself, but the text specifically avoids identifying the Mother too closely with the sun (which remains inanimate in the story), instead presenting Her in the figure of the "Star-Blazing Queen" who was "brighter than a thousand suns" (p. 5).

This conflation of colors and disruption of simple identifications is suggested also by the frequent use of white in the Recital's symbolism. The Chapel is correct in noting that, heraldically, silver and white are two distinct colors and cannot be identified,[99] yet the Scriptures repeatedly place the two in close association, almost to the point of conflation. This happens, as we have seen, in Mythos 3:22, when the Daughter's moon-connected light is clothed with the white robe of the sacrifice, and occurs again in 5:10 after it is observed that the Daughter's headdress is white (v. 7), but that Her

[98]Ibid., 22.
[99]Chapel, "Filianic Scriptures: The Golden Time."

circlet (v. 4) and girdle (v. 10) are, like the axe, silver. Likewise, in 1 Teachings 8:12 (cf. 10, 19), when the Daughter speaks of Her disciples' "laughing souls, all robed in purest white, that are more lovely than the sun because they are the image of My Mother", the immediately following verse compares these same souls to a "silver bell", hearkening back, as we have already observed, to the "silver peals" of the Creation. It may further be noted here that the Daughter's wording carefully distinguishes the Mother from too close an identification with solar symbolism, by observing that Her image is "more lovely than the sun", just as the Daughter's light was more splendid than all the luminaries. We may also note that white is the color of the dove mentioned as a model for the gentleness of the Daughter's disciples in 1 Teachings 3:2, just as the Mother is likened to "a great Dove upon the waters" at the Daughter's conception in Mythos 1:3, thus bridging the two figures who conventionally carry silver and gold identifications, respectively. Perhaps most tellingly, white is the first color to be mentioned in the narrative of the Creation, preceding either silver or gold, when it occurs as the color of the "force of Her superabundant joy" in Creation 1:4. This theme becomes most explicit in the pages of TCA, where we read, "White is the colour of divine Light, containing within it all the colours of the spectrum … it is this light which Inanna brings for the healing of the world. When the world was perfect in the beginning, the white light of the celestial Mother shone on all things, and silver, the radiance of white, was their colour" (14:8). In that same source, we find also the interesting observation that, "The Chalice, wrought in *gold or silver*, is found among the artefacts of every matriarchal civilisation throughout ancient Europe" (14:20, emphasis added). The Madrian Literature Circle paper, "The Inner Meaning of Chess" likewise speaks to a fungibility between the two symbolisms when noting that the Ranya upon the chessboard corresponds to the supernal Sun and the supra-manifest absolute, but that these cannot be represented by Sai Raya as the solar principle within manifestation, and that they are therefore correlated within the framework of chess symbolism with Sai Candrë, who is "highest … among the seven planetary Geniae [Janyati] … just as the lunar colour, violet, is the highest of the seven spectral colours" (p. 14). It will be recalled, of course, that violet and silver are traditionally paired as the symbolic colours of Sai Candrë.

We must be careful, then, of trying to accommodate the text to too clean an alignment of symbolisms. The primordial color appears to have been a supernal color unknown since (except, perhaps, in the light of Dea). The two lights of the Mother and of the Daughter are distinct and yet, in the trinitarian framework of Filianic thealogy, one, and likewise the silver of the Daughter's Moon-Axe (Mythos 4:1) and the gold of the Daughter's paradise of Avala (1 Teachings 6:43; 2 Teachings 5:10) are one, as are the gold of the dawn of Dea's light (1 Teachings 6:64) and the silver of the Mother's descending star (Mythos 6:8). Gold, silver, and white all appear to be, at varying times, choices of Scripture for the representation of this incomprehensible color, and we may note in this connection the ambiguity of most Traditional art and symbolism as to whether the moon is silver or white, as well as the curious fact that, while the sun is universally held to be golden, its light is commonly denominated as "white" in contrast to the seven constituent colors. It might be noted in further support of this fungibility that TCA simultaneously speaks of "the Silver Time" when all things were still in their archetypal forms, and also of Golden Ages as the first and highest points of cosmic cycles (see, for example, 16:15–16).

What must be said in defense of A's reading, then, is that considering the light to be golden appears to be as orthodox, in appropriate contexts, as considering it to be silver, the difference between the two seeming to be primarily a matter of focus and perspective. The Chapel notes something similar regarding the proper ordering of the persons of the Trinity, taking the Mother as first from the perspective of the created universe, but the Dark Mother as first from a higher or more abstract metaphysical perspective,[100] much as the naming of chords in music depends on which note is placed as fundamental, such that two chords comprising the same notes may have different names depending on their ordering. The white of Dea's joy in Mythos 1:4, preceding either silver or gold, appears to be closest to the "color before color", if we care so to think of it. If we then think of the

[100]Chapel, "Cuivanya: The Autumnal Equinox," http://www.mother-god.com/autumnal-equinox.html

ages as relative to the stages of creation, the first stage of creation is golden and the Mother will be for us, as the Hindus say, the "supreme personality of Godhead", with the Daughter taking the secondary rôle of mediating Her light into the fallen world. If, on the other hand, we think of the undifferentiated "time" before the Outbreathing as primary—i.e., if we are inclined to treat the "time before time" as an age in itself—then *it* would logically be the "Golden Age" from an absolute metaphysical perspective, and all Creation (at least, since it has been possible to conceive of God with attributes [*saguna brahman*]) is a lesser phase, or an Age of Silver. In this view, the Fall is not conceived as something happening after the Creation, but as identical with it,[101] and the Daughter's mediating rôle ceases to be secondary, and instead becomes primary for us. She then, like Krishna to the Vaishnavas, becomes the supreme personality, and silver therefore the symbolic representative of the primordial color. A confirmation of something very like this theory is to be found in the pages of TCA, where, after explaining the metaphysical significance of wine being white or red, it is noted that "Since our direct communion is with the Daughter, the wine of Communion is always white" (14:21). If this analysis has any merit, it offers the hope of regarding this greatest of variants not as a rivalry between two competing versions of the Truth, but as a complementarity of focus and perspective within the one Truth, much like the difference between unitarian simple Déanists and trinitarian Filianists.

On that note, it is worth recalling that 2 Teachings 7 contextualizes the whole Recital as a divine revelation to our world, fitted to our conditions, and that the Madrians saw it as such. The Aristasians, on the other hand, tended to focus on it as the closest corollary in our world to the Scriptures held in Aristasia Pura[102]—a kind of translation from another revelation given in another cosmological context. It is entirely conceivable, from the perspective of those among the faithful who accept the notion of a supranormal origin for the text, that the "silver" reading represents the original revelation to Telluria, while the "golden" reading represents an accommodation to a form of the Scriptures more commonly used in Sai Herthe, received in later spiritual communication with that world. (This explanation could account for a number of minor variants in the text as well, and especially to the difference in readings of the Obediences, see §2.2.8.) It might further be speculated that, in Sai Herthe/Aristasia Pura, the "golden" reading may be the preferred form in the usage of simple Déanic communions, with the "silver" reading being preferred among trinitarian Filianists, for the reasons outlined above.

A scholar not prepared to accept an explanation like the one just given will likely be forced to conclude that the "golden" reading represents a hypercorrection of the symbolism against the backdrop of Traditionalist thought, in keeping with the tremendous emphasis given to Traditionalist ideas within Aristasia.

2.2.8 The Obediences

The Obediences are a set of three verses within the Heart of Water (1 Teachings 6:32–4) which elucidate the proper order of the Golden Chain. Their variant readings have been an occasion of much debate, with one or another form often assumed to be a politically motivated redaction entangled with the role of men in the Madrian community or with the absence of male participation in the Aristasian/Chelouranyan community. This is the interpretation that appears to be favored by the Chapel, which seems to have these verses in mind when it writes that certain editions of the Scriptures had been "edited … to include references to males".[103] Conversely, supporters of the reading found in J and M often suggest that the AAV's editrices deliberately eliminated references to men, consistent with the tendency of Aristasian literature generally.

[101]Chapel, "Original Sin and the Snake in Filianism," http://www.mother-god.com/original-sin.html
[102]The Gospel of Our Mother God, p. 69.
[103]Chapel, "Lux Madriana and the Filianic Scriptures."

Other possible explanations exist, however. It is possible that the J/M text is a gloss on an original that was consistent with A, intended to highlight practical applications of the principle of obedience within the framework of the actual social relationships of male-inclusive Madrian communities, and that the gloss eventually became substituted for the original text. For believers, it would also be credible to suppose that J/M's variant was the original transmission intended for this world, while A's variant represents an equally valid form originally revealed to Sai Herthe/Aristasia Pura, and later copied over by Aristasians in Telluria (see also §2.2.7).

The critical text has adopted M's variant in the running text as that attested by the oldest manuscript sources available, through a quotation in TCA (14:19). A's variant, however, appears to be an equally legitimate and orthodox reading.

2.2.9 Capitalization and Punctuation

Many verses following a verse ending with a comma or a semicolon begin with a lower-case letter in J and M, but an upper-case letter in the print edition of A (1 Teachings 1:42, 44; 3:30; 6:26, 30, 48, 59; 8:9; 10:5, 11, 23, 27; 11:4; 12:8, 26, 34, 39–40, 43). The online version of A consistently agrees with J and M against the print version. This has therefore been treated as a typographical error of the printsetting and not counted as a true variant. In those cases where all sources capitalize after a comma or a semicolon, the editor has emended to lower-case for consistency with general English usage (Mythos 7:7; 1 Teachings 3:16; 6:24, 38, 52–53; 10:3; 12:41; 2 Teachings 4:4). Where the opposite case pertains, and J and M have an initial lower-case letter after a verse ending in a period, this has been emended for consistency (Mythos 1:7; 2 Teachings 1:10, 33–5; 3: 14; 4:16, 18–20, 40).

Additionally, there is one verse (Mythos 6:21) in which the beginning of dialogue after a colon is not capitalized in any source. This appears to be a typographical error and has accordingly not been counted as a true variant. The critical text always capitalizes the first word of speech after a colon for consistency.

In the few verses of the Clear Recital (Creation 3:9; Mythos 7:4; 1 Teachings 12:30; 2 Teachings 1:14) punctuated by dashes, these are consistently rendered as an en dash in J (and L for Mythos 7:4), an em dash in A, and a hyphen in both the SLM and M (except 1 Teachings 12:30, where A agrees in a hyphen, and 2 Teachings 1:14, which A does not witness). It is likely that the hyphens in both the SLM and M are a result of the limitations of text input at the time that they were digitized. En dashes have been used in the critical text for consistency with the witness of L and the style of the oldest non-Scriptural Madrian publications.

3 Variorum

This is a complete listing of all other variants between the text types. Text to the left of the bracket is the critical text. Immediately to the right of the bracket, an abbreviation indicates the source of the variant. Where "E" is listed as the source, this indicates that the critical text is the editor's own emendation. Semicolons then separate additional variants, each of which is followed by the abbreviation for the source in which it is found. Section numbers referenced in parentheses at the end of an entry direct the reader to a fuller treatment of the issue in the apparatus. No special comment is made for standard application of the guidelines (§2.1).

Creation 1:3 pure force or energy] **J**; pure consciousness or energy **A**; pure force **M**

Creation 1:5	being, and … silver] **J, M**; being. And … gold **A**; being, and … [unattested] **TCA 12:8** (§2.2.7)
Creation 1:8	living, and … earth, and … trees; some … and creatures … silver] **J, M**; living, and … earth, and … trees; some … and creatures … golden **A**; living. And … earth and … trees, some … and the creatures … [unattested] **TCA 12:8** (§2.2.7) | This verse is cited, without quotation, by TCA 20:13 in support of the claim that "in the perfect world … all things were silver."
Creation 1:10	spirit] **J, M**; Spirit **A**
Creation 1:13	silver] **J, M**; golden **A** (§2.2.7)
Creation 2:1	silver] **J, M**; golden **A** (§2.2.7)
Creation 2:2	And … all things] **A**; And … all the things **M**; and … all things **J**
Creation 2:3	things … her:] **J, M**; Things … her, saying: **A**
Creation 2:4	lived in a time … superfluity of energy] **J**; lived a time … superfluity of energy **M**; lived a time … the footsteps of the Mother **A**
Creation 2:5	known the sweetness of rest … have rest] **J, M**; taken rest among the things that are … have that rest **A**
Creation 2:8	spirit] **J, M**; Spirit **A**
Creation 2:9	she became tired] **J, M**; she was turned from the Light of the Mother to the lights of the things that are. And she became tired **A** | The rhetoric of competing lights is common to later Aristasian literature, but not well represented in earlier Madrian sources.
Creation 3:3	This verse appears only in A. Earliest literary sources attest this teaching (Appendix B), but not this verse (§2.2.7). Mythos 2:19, however, witnessed in all sources, appears to refer back to it when speaking of "the seven" without further explanation.
Creation 3:6	The final sentence of this verse is not attested in A (§2.2.7).
Creation 3:7	This verse appears only in A (§2.2.7).
Creation 3:8	Snake] **A, M**; snake **J**
Mythos 1	The Mythos of the Divine Maid] **J, L, M, MLC ("Glossary of Madrian Terms A–C", p. 10)**; The Mythos of God the Daughter **A**
Mythos 1:1	come upon the world] **A, J, M**; come upon world **L**
Mythos 1:2	She] **J, L, M**; Her **A** | Though not quoted directly, this verse is alluded to in the Madrian Literature Circle document "Matriarchy and the Nature of Ritual",

which employs the phrase “we feel as though a great gulf has opened up between ourselves and She” (p. 10).

Mythos 1:3 brooded.] **A, M**; brooded **J, L**

Mythos 1:8 creatures] **A, J, L**; the creatures **M**

Mythos 2:3 over all the earth] **TCA 13:12**; all over the earth **A, J, M**

Mythos 2:10 World] **J, L**; world **A, M**

Mythos 2:12 guide … deliverer] **J, L, M, TCA 17:12**; Guide … Deliverer **A**

Mythos 2:15 And a Cry issued out of the cave, saying: *The holy Child is born from the most holy Mother*; *Light has come forth from Light, Perfection from Perfection.*] **A**; And a Cry issued out of the cave, saying: The holy Child is born from the most holy Mother; Light has come forth from Light, Perfection from Perfection. **J, L, M**

Mythos 2:18 And] **A, L, M**; and **J**

Mythos 2:31 *Her Name shall be called Inanna, For She shall be Lady of Heaven.*] **A**; Her Name shall be called Inanna, For She shall be Lady of Heaven. **J, L, M |** L and M set this text off in verse format, as two lines broken at the comma, with a full line break above and below.

Mythos 2:32 sky, and yet] **L**; sky and yet **A, J, M**

Mythos 2:34 earth] **A, L, M**; the earth **J**

Mythos 3:12 Her Mother asked of Her] **A, L, M;** the Mother asked Her **J**

Mythos 3:16 Things] **J, L**; things **A, M**

Mythos 3:21 into … into] **A, L, M**; into … unto **J**; into … to **TCA 14:12**

Mythos 4:2 Her: keres **J, L**; Her; demons **A**; Her; keres **M** (§2.2.4)

Mythos 4:4 give You comfort] **A, L, M**; give you comfort **J**

Mythos 4:5 do You hurt] **L**; do you hurt **A, J, M**

Mythos 4:10 by the hand] **A, L, M**; by he hand **J**

Mythos 4:17 saying: Think] **A, J, M**; saying: think **L**

Mythos 4:20 heart of the Maid fainted within Her] **A, J, L, M**; heart fainted within Her **TCA 10:8** | TCA quotes only the section of the line given here; it is not clear whether the rest of the verse was worded differently in the author’s source to accommodate this variant phrasing.

Mythos 4–5	M maintains continuous chapter numbering, but separates the text under two titles between these chapters, with chapters 1–4 forming *The Mythos of the Divine Maid, Part 1* and chapters 5–7 forming *The Mythos of the Divine Maid, Part 2*. This is likely a division based on practicalities of the original loose-leaf circulation, as opposed to internal text structure, and the critical text therefore follows A, J, and L in disregarding it.
Mythos 5:6	And the Maid … into her hands] **A, J, L**; And the Maid … into her lands **M**
Mythos 5:7	headdress] **A**; head dress **J, L, M**
Mythos 5:16	Maid, looking] **A, L, M**; Maid looking **J**
Mythos 6:1	bird had sung] **A, J, L, M**; bird sung **TCA 14:9**
Mythos 6:3	sea. And] **L, TCA 14:9**; sea, and **A, J, M**
Mythos 6:6	Things wept and walked] **A, J, L, M**; Things walked **TCA 10:13**
Mythos 6:8	silver star] **J, L, M**; star **A** | Probably changed for consistency after the intrusion of "golden" glosses into the main text. (§2.2.7)
Mythos 6:9	rejoiced, saying] **A, L, M**; rejoiced saying **J**
Mythos 6:16	Her Own sorrow] **J, L**; Her own sorrow **A, M**
Mythos 6:18	this, the Daughter] **A, L, M**; this the Daughter **J**
Mythos 6:19	the shattered gates] **A, J, L**; he shattered gates **M**
Mythos 6:22	praise to Her Daughter.] **A, L, M**; praise Her Daughter **J**
Mythos 7:4	all who come] **A, J, L**; all who Come **M**
Mythos 7:5	with You and] **A, M**; with You; and **J, L** | J and L do not start a new paragraph at this verse.
Mythos 7:7	the highest] **E**; The highest **A, J, L, M**
Mythos 7:14	of the earth] **A, L, M**; on the earth **J** | J may have been influenced by parallelism with v. 16.
Mythos 7:16–25	The AAV notes that some unnamed scholars view vv. 16–25 as later additions, and that "Devotees may regard these verses as deuterocanonical if they prefer to do so." (p. 38) Verses 18–19 are referenced, however, in TCA 3: "The Rose and the Ear of Corn", and verse 22 is referenced in TCA 14: 4, 20. THe entire passage does appear in L.
Mythos 7:16	on the earth] **J, L**; on earth **A, M**
Mythos 7:20	She broke] **A, J, M**; she broke **L**

Mythos 7:22 — from Her hands] **A, J, L**; from hands **M**

Mythos 7:23 — have offered Me] **A, J, L**; have Me offered **M**

Mythos 7:24 — Spirit … in the Real] **A, L**; Spirit … in Real **M**; spirit … in the Real **J**

1 Teachings 1 — The Pillar of Light] **A, M**; The Pillar of Truth **J**

1 Teachings 1:1 — Heaven … Heaven] **A, M**; Heavens … Heavens **J**

1 Teachings 1:2 — Angels] **A**; Geniae **J, M** (§2.2.3)

1 Teachings 1:3 — earth, My children? … your speech] **E**; earth, My children? … thy speech **A, M**; earth; My Children? … your speech **J**; earth, My children, … your speech **TCA 14:17**

1 Teachings 1:4 — impaired?] **A, M**; impaired. **J**

1 Teachings 1:6 — your] **A, J, M**; thy **MLC ("An Introduction to the Language of the Rhennes", p. 12)**

1 Teachings 1:9 — They … them, ignorant] **J**; Them … them; ignorant **A, M**

1 Teachings 1:13 — upon thee] **A, M**; upon the **J**

1 Teachings 1:15 — nine are illusion … vanished; its … coming, and] **E**; nine are illusion … vanished; its … coming; and **A, M**; nine illusion … vanished; its … coming; and **J**; [unattested] … vanished, its … coming, and **TCA 12:2** | "Are" is necessary to the anapaestic scansion of the line.

1 Teachings 1:17 — Truth] **A, M**; the Truth **J**

1 Teachings 1:19 — But thou, My child … thou alone hast power] **A**; But you, My Children … you alone have power **J**; But thou, My children … thou alone have power **M**

1 Teachings 1:20 — thy will … thy heart … on … thy love] **E**; thy will … they heart … upon … thy love **J**; your will … your heart … on … your love **A**; your will … your heart … upon … your love **M**

1 Teachings 1:22 — It is good for a maid to till the soil, but it is better to live with her Lady. It is good to build and to weave, but it is better to live with her Lady.] **A, M**; It is good for a maid to till the soil, but it is better to live with her Lady. **J**

1 Teachings 1:24 — that has] **A, M**; that hath **J**

1 Teachings 1:26 — they that] **J**; them that **A, M**

1 Teachings 1:27 — cries] **A, M**; crieth **J**

1 Teachings 1:28 — beloved; hope] **J**; beloved, hope **A, M**

1 Teachings 1:30 has it moved … until time have **A, M**; hath it moved … until time shall have **J |** "Shall" is inconsistent with the scansion of the line in Ithelic meter, and thus likely an addition by a copyist unfamiliar with this use of the subjunctive (cf. v. 38).

1 Teachings 1:31 Heaven] **A, M**; Heavens **J**

1 Teachings 1:33 Hold thou … Truth is … against] **J**; Hold you … Truth is … 'gainst **A**; Hold you … Truth, is … gainst **M**

1 Teachings 1:36–7 world. 37The … purposes, where] **J**; world 37The … purposes; where **A, M** | One scholar has suggested, on the basis of the section's scansion, that this line should read "…like to a painted scene all of the things of the world…" and she, accordingly, "suspects a transcription error here." Her treatment notes, however, that others regard the rhythmic irregularity of the line as a legitimate poetic variation.[104] The present editor finds that her suggested emendation would not correct, but actually increase, the irregularity by creating three unstressed syllables in succession.

1 Teachings 1:38 destroy … purpose are … 'gainst] **A**; destroyest … purpose are … against which **J**; …destroy … purpose, are … gainst **M** | "Against" and "destroyest" are metrically irregular in the stanza, the latter likely an addition by a copyist unfamiliar with this use of the subjunctive (cf. v. 30). A makes this verse an independent paragraph.

1 Teachings 1:39 thy body … thy mind … the soul] **J**; the body … the mind … the heart **A**; the body … the mind … the soul. **M**

1 Teachings 1:40 soul;] **A, M**; soul, **J**

1 Teachings 1:42 yearns … carries] **A, M**; yearneth … carrieth **J**

1 Teachings 1:44 comes] **A, M**; cometh **J**

1 Teachings 1:46–7 thou … thou … thou] **J**; you … you … you **A, M**

1 Teachings 2:1 moves … still; the … Revolves … remains] **TCA 20:18**; moves … still [unattested] **TCA 12:18; 14:10; 18:20; MLC ("The Inner Meaning of Chess", p. 16)**; moves … still. The … revolves … remains **A, M**; moveth … still. The … revolveth … remaineth **J**

1 Teachings 2:2 comes **A, M**; cometh **J**

1 Teachings 2:4 times: of] **J**; times; of **A, M**

1 Teachings 2:6 Centre; these] **A, M**; Centre these **J**

1 Teachings 2:7 for She is] **A**; and She is **J, M**

1 Teachings 2:8 acts] **A, M**; acteth **J**

[104]Chapel, "Filianic Scriptures: Ithelic Meter."

1 Teachings 2:9	greatest] **A, M**; gratest **J**
1 Teachings 2:10	Where is] **J**; Where there is **A, M**
1 Teachings 2:11	yet it is] **A**; yet he is **J, M** (§2.2.5)
1 Teachings 2:13	darkens] **A, M**; darkeneth **J**
1 Teachings 2:15	pursues .. grasps … avoids … shuns] **A, M**; pursueth … graspeth … avoideth … shunneth **J**
1 Teachings 2:17	moves] **A, M**; moveth **J**
1 Teachings 2:18	All things, once … darkness; all] **A, J**; All things; once … darkness, all **M**
1 Teachings 2:19	should'st] **A**; shouldst **J, M**
1 Teachings 2:20	Thy fairest] **A, J**; They fairest **M**
1 Teachings 2:24	shame and] **A, M**; shame, and **J**
1 Teachings 2:25	has] **A, M**; hath **J**
1 Teachings 2:25–6	J has no section break here, only a paragraph break.
1 Teachings 2:26	Whence … comes … Whereto … (unattested)] **TCA 18:11**; Whence … comes … whereto … (unattested) **TCA 16:12**; whence … comes … whereto … (unattested) **MLC ("An Introduction to the Language of the Rhennes," p. 11)**; whence … comes … whereto … two: the one **A**; whence … cometh … whereto … two, the one **J**; whence … comes … whereto … two, the one **M**
1 Teachings 2:27	The first is called by the name of wisdom, the second by the name of folly.] **A, M**; The first is called by the name of folly. **J** | J has a page break between the second *the* and *name*, increasing the likelihood of a printer's error.
1 Teachings 2:28	breathes] **A, M**; breatheth **J**
1 Teachings 2:29	rules … wellsprings … wellsprings] **A, M**; ruleth … well-springs … well-springs **J**
1 Teachings 2:31	outweave; both] **A, J**; outweave, both **M**
1 Teachings 2:32	their time] **A, J**; there time **M**
1 Teachings 2:36–46	She … She … Her … She … She … She … Her … Her … She … Her … Her … She … She … She … She … She … She … She … She … She … She … harmonious; She … Her … Her … She … She … Her] **E**; She … She … Her … She … She … She … Her … Her … She … Her … Her … She … She … She … She … She … She … She … She … She … She … She … harmonious, She … Her … Her … She … She … her **A, M**; she … she … her … she … she … she … her … her … she … her … her …

she … she … she … she … she … she … she … she … She … She … harmonious; she … Her … Her … She … she … Her] **J**

1 Teachings 2:48 hold'st] **A, M**; holdest **J** | Scansion.

1 Teachings 2:49 have governance **J**; have thou governance **A, M**

1 Teachings 2:52 hold'st] **A, M**; holdest **J** | Scansion.

1 Teachings 2:56 have governance … thy ruler] **E**; have thou governance … thy ruler **A, M**; have governance … the ruler **J**

1 Teachings 2:58 his own] **J, M**; its own **A** (§2.2.5)

1 Teachings 2:59 it draw … thee … it will … it take … his mistress.] **E**; it draw … you … it will … it take … its mistress. **A**; he draw … thee … he will … he take … his mistress. **J, M** (§2.2.5)

1 Teachings 2:61–3 bring it … garden to … is it brought … is it bridled that it may tread … Let it be … let his step] **E**; bring it … garden to … is it brought … is it bridled that it may tread… Let it be … let its steps **A**; bring him … garden, to … is he brought … is he bridled that he may tread … Let him be … let his step **J**; bring him … garden to … is he brought … is he bridled that he may tread … Let him be … let his steps **M** (§2.2.5)

1 Teachings 2:64 in harmony] **J**; in her harmony **A, M** | The shorter reading offers a more consistent anapaestic scansion.

1 Teachings 2:65 together; as … when] **J**; together, as … where **A, M**

1 Teachings 2:66 high-road … shalt] **A, M**; highroad … shall **J**

1 Teachings 3:1 Unless your souls be … children … your hearts … children … wonder, … you attain liberation] **E**; Unless your souls be … children … your hearts … children … wonder, …. you attain liberation **A, M**; Unless your souls be … children … your hearts … children … wonder, … ye attain liberation **J**; Let your souls be … children … your hearts … children … wonder. **MLC ("The Planetary Principles," p. 21)**; Unless your souls are … children … your hearts … children … wonder, … you attain liberation **TCA 5:24**; unless your souls be … childer … your hearts … childer … wonder, … you attain to Liberation **TCA 14:10**; [unattested] our souls be … children … our hearts … children … wonder [unattested] **TCA 13:11** | TCA 14:10's variant capitalization likely the result of quoting this line within another sentence. TCA 13:10's variant almost certainly the result of accommodating the quote to a first person plural exhortation in the context of the sermon.

1 Teachings 3:3 life, of … moon, by which] **A, J, M**; life; of … moon, of all the movements of the starry heavens by which **TCA 5:5**

1 Teachings 3:3–4 governed, ₄and] **J, M**; governed ₄and **A**

1 Teachings 3:6	fixing] **A, MLC ("Ecology as a Spiritual Quest," p. 1)**; making **J, M**
1 Teachings 3:10	Wholeness] **A, M**; wholeness **J**
1 Teachings 3:12–22	These verses are not attested in A. (§2.2.4)
1 Teachings 3:12	has] **A, M**; hath **J**
1 Teachings 3:13	an expression] **M**; the expression **J**
1 Teachings 3:15–16	You … existence, $_{16}$and] **E**; Ye … existence, $_{16}$and **J**; You … existence; $_{16}$and **M**
1 Teachings 3:17	maid] **J**; maiden **M**
1 Teachings 3:18	barren; yet **J**; barren yet **M**
1 Teachings 3:19	Lady] **M**; lady **J**
1 Teachings 3:22	soul; and … holds … thought … ceases] **E**; soul; and … holdeth … thoughts … ceaseth **J**; soul and … holds … thought … ceases **M**
1 Teachings 3:23–24	harmony. $_{13}$She … cavern] **J, M**; harmony $_{13}$She … recesses **A**
1 Teachings 3:25	you … you … Heaven] **E**; ye … ye … Heaven **J**; you … you … heaven **A, M**
1 Teachings 3:26	profane call] **A**; profane world call **J, M** | "World" interrupts the anapaestic scansion of the line, and is likely a clarifying scribal addition influenced by the wording of the previous verse.
1 Teachings 3:28–9	you … you] **A, M**; ye … ye **J**
1 Teachings 3:30	evanish … soul … thousandfold] **E**; evanish … spirit … thousandfold **A**; vanish … soul … thousandfold **J**; evanish … soul … thousand fold **M**
1 Teachings 3:32	you love your] **A, M**; thou lovest thine **J**
1 Teachings 3:33	keeps … all she has … becomes] **A, M**; keepeth … all that she has … becometh **J**
1 Teachings 3:35	pursues earthly riches prepares … poor can be rich; **M**; pursues only earthly riches prepares … poor in soul can be rich in spirit **A**; pursueth earthly riches prepareth … poor can be rich] **J**
1 Teachings 3:36	gains … has … gives … has] **A, M**; gaineth … hath … giveth … hath **J**
1 Teachings 3:38	you … your] **A, M**; thou … thy **J**
1 Teachings 3:39	you … honour; that … you] **A**; you … honour, that … you **M**; thee … honour; that … thee] **J**
1 Teachings 3:40–2	These verses are not attested in A (§2.2.4).

1 Teachings 3:40	yours is the **A, M**; there is a **J**
1 Teachings 3:41	lies … lies **A, M**; lieth … lieth **J**
1 Teachings 3:43	tunes, nor] **J**; tunes; nor **A, M**; tunes. Nor **MLC ("The Normal Life")**
1 Teachings 3:44	Therefore be … you] **A, M**; Therefore be … thou **J**; Therefore, be … you **MLC ("The Normal Life")**
1 Teachings 3:45	your … the mirror] **A, M**; thy … the mirror **J**; your … a mirror **MLC ("The Normal Life")**
1 Teachings 3:47	your truth] **A, M**; thy Truth **J**
1 Teachings 4:2	you … loves you] **A, M**; thee … loveth the **J**
1 Teachings 4:3	you have] **A, M**; thou hast **J**
1 Teachings 4:4	has … you **A, M**; hath … thee **J**
1 Teachings 4:5–6	you … you … gentleness. ¶6Therefore … yourself] **A, M**; thee … thee … gentleness, ¶6Therefore … thyself **J**
1 Teachings 5	The Crystal Tablet] **J, L, M**; The Clew of Love **A** | *The Clew of Love* is the title given by A to vv. 30–52, which are the only verses of this sutra to be included in A (as vv. 1–22 in its numbering).
1 Teachings 5:1–29	Verses 1–14 and 18–29 do not appear in A. Verses 15–17 (with no title or numbering and substantial textual variation) appear on the very last page of the book, after the glossary and all other back matter, alongside the speech of Isis from Apuleius' *The Golden Ass*. This section of the text was thus clearly preserved in some fashion along A's line of transmission and held in some kind of regard, although not taken as canonical (§2.2.4).
1 Teachings 5:3	some of but a few] **A, M**; some but a few **J**
1 Teachings 5:15–17	… her Goddess … exists …Divine Life, and her life within it, Was ever and shall ever Be … illusions … Life Divine] **J, M**; … Dea … is … Mother of all that Is was ever and shall ever be … illusion … her Lady **A** (§2.2.2) | A quotes these verses outside the canonical text.
1 Teachings 5:24	energy] **M**; soul **A**
1 Teachings 5:26–9	…the soul must choose whether in her act she shall approach that form, or sink from it into deeper shadows and the morass of illusion. ¶27She who rejects the light of the Spirit in this world shall, beyond death, be plunged into darkness and the confusion of bodiless echoes. ¶28But every act that is performed in dedication to the Mother is an expression of the soul's true self, and loosens the chains of her bondage. ¶29If the soul live in Light, no thing shall be impossible to her, for her will shall become one with the will of our Lady.] **J, M**; the savel must choose whether in her lac draven thernigh, other

els sink adown among aye deeper shadowy mares; sink adown among swevening spectres and al the blent mire. ¶27She that forturneth the light of berAthme [sic] in this world goth adown beyond death among bodiless echoes of dark. ¶28But everich lac that is worked full well in the Mother is the breath of the sawlis true self and doth losen hir chains. ¶29Live the sawl in the Light and no working is yond of hir canning; Live the sawl in the Light and no thing is that can nat be don; Live the sawl in the Light and hir lacning accomplisheth all things, for hir will shall be on with the will of sai Raya the Rayin. **DT**

1 Teachings 5:30 — force] **J, M**; soul **A** (§2.2.4)

1 Teachings 5:32 — Divine harmony that] **A**; Divine harmony which **J, M**

1 Teachings 5:35 — body: truly all … our Lady the Maid] **J, M, MLC ("The Planetary Principles," p. 14)**; flesh: truly all … Our Lady the Maid] **A**; body: truly, all … our Lady, the Maid **MLC ("The Road to the Future," pp. 3–4)**

1 Teachings 5:36 — as lief … forkèd] **A**; as well … forkèd **J**; as well … forked **M** (§2.2.4)

1 Teachings 5:47 — beautiful things.] **J, M**; beauty. **A**

1 Teachings 5:48 — beautiful] **J, M**; lovely **A**

1 Teachings 5:50 — our Lady … our Lady.] **A**; the Goddess … the Goddess] **J, M** (§2.2.2)

1 Teachings 6:1 — thy trust] **A, J**; your trust] **M**

1 Teachings 6:2 — the cosmos] **J, M**; creation **A**

1 Teachings 6:4 — them; treat] **A, M**; them, treat **J**

1 Teachings 6:5 — thy voice … render … thou servest] **A**; thy voice … renderest …. dost thou serve **J**; your voice … render … thou servest **M**

1 Teachings 6:7–9 — Verses 7–8 do not appear in J, which numbers v. 9 as v. 7, and then skips skips to v. 10, which it reads and numbers identically with all other editions.

1 Teachings 6:12 — rests] **A, M**; resteth **J**

1 Teachings 6:13 — trusts … seeks … authority **M**; trusts … seeks … authority of herself **A**; trusteth … seeketh … authority **J**

1 Teachings 6:14 — priestess … princess … has authority … Me in thy lady, for I am thy Lady … she] **TCA 14:6**; princess … priestess … has themis (authority) … [unattested] **MLC ("The Inner Meaning of Chess," p. 9)**; priestess … princess … has authority … me in thy lady, for I am thy lady … her **A**; priestess … princess … hath authority … Me in thy lady, for I am thy Lady … she **J**; priestess … princess … has authority … your lady … she **M**

1 Teachings 6:15 — hardens … lays … possesses] **A, M**; hardeneth … layeth … possesseth **J**

1 Teachings 6:16	This verse is not attested in J.
1 Teachings 6:17	seizes … seeks] **A, M**; seizeth … seeketh **J**
1 Teachings 6:18	agreement; where … prevails … waters] **E**; agreement; where … prevaileth … water **J**; agreement, where … prevails … waters **A, M**
1 Teachings 6:19	assays] **A, M**; assayeth **J**
1 Teachings 6:20	rules … authority] **A, M**; ruleth … authority **J**; rules … themis **MLC ("The Inner Meaning of Chess," p. 9)** | Cf. v. 14
1 Teachings 6:21	owns **A, M**; owneth **J**
1 Teachings 6:22	party] **J**; a party **A, M**
1 Teachings 6:23–4	These verses are not attested in J.
1 Teachings 6:25	ye seem … the unbelievers] **E**; ye seem … theunbelievers **J**; thou seemest … the unbelievers **A, M**
1 Teachings 6:29–30	lives … freedom. 30But] **E**; lives … freedom; 30but **A, M**; liveth … freedom. 30But] **J**
1 Teachings 6:31	illusion] **J**; an illusion **A, M** (§2c)
1 Teachings 6:32–4	Let the brother obey the sister, and the younger sister obey the elder. Let the child obey the mother and the husband obey the wife. 33Let the wife obey the lady of the household. Let the lady of the household give obedience to the priestess; let the priestess give obedience unto Me. 34Let the maid obey the mistress, let the pupil obey the ranya. **J, M**; Let the brother obey the sister and the younger sister obey the elder. Let the child obey the mother, let the husband obey the wife. 33Let the wife obey the lady of the household, let the lady of the household obey the priestess: let the priestess give obedience unto Me. 34[unattested] **TCA 14:19**; Let the maid obey the mistress, let the mistress obey the countess, let the countess obey the duchess, let the duchess obey the rayin. 33Let the rayin obey the empress, let the empress give obedience unto Me. 34Let the younger sister obey the elder, let the child obey the mother, let the mother obey the priestess, let the priestess give obedience unto Me. Let the pupil obey the ranya, let the scholar obey the rani. **A** (§3h-2)
1 Teachings 6:35	mistress] **J, M**; Mistress **A**
1 Teachings 6:36	infold you … keep you] **TCA 14:19**; enfold thee … keep thee… **A, J**; enfold you … keep you **M** | A and J likely a hypercorrection resulting from failure to observe that the pronoun referent has shifted from the reader alone to the reader and her mistress.

1 Teachings 6:37–8 — that. 38She … toss her up] **J**; that; 38she … toss her upon the storm. They raise her up **A, M**

1 Teachings 6:41–2 — heaven; 42a] **A, M**; heaven. 42A **J**

1 Teachings 6:44 — maid … be broken and … be … ice, 45let … has] **E**; maid … be broken and … be … ice, 45let … hath **J**; maiden … is broken… ice; 45let … has **A, M**

1 Teachings 6:47 — they] **J**; them **A, M**

1 Teachings 6:50 — rended] **A**; rendered **J, M**

1 Teachings 6:51 — has … rests .. bears … emblaz'd … banner] **M**; has … resteth … bears … emblaz'd … banner **A**; hath … resteth … beareth … embalz'd … banners **J** | "Rests" preferred to "resteth" for consistency of iambic scansion.

1 Teachings 6:52 — the dark queen doth make … perverted … rent from] **A**; Irkalla makes … perverted … tortured from **M**; Irkalla maketh … perished … tortured form **J**

1 Teachings 6:53 — her? Truly] **A**; her; truly **J, M**;

1 Teachings 6:54 — days … ye **TCA 18:11**; times … thee **A, M**; times … ye **J**

1 Teachings 6:55–6 — land? … earth?] **NCUV**; land, … earth. **J**; land. … earth. **A, M**

1 Teachings 6:58–9 — blood. 59For … doth devour … children, and … casteth … children] **TCA 18:11**; blood; 59for … doth devour … children and … casteth … servants] **A, J**; blood; 59for … devours … children and … casts … servants **M**

1 Teachings 6:60 — what] **J, M**; whatso **A**

1 Teachings 6:61 — thy] **A, M**; they **J**

1 Teachings 6:62 — My] **J**; thy **A, M**

1 Teachings 7:1 — you … weary with … you … you … hurt, come… you] **E**; you … weary of … you … you … hurt: come … you **A**; ye … weary with … ye … ye … hurt, come … ye **J**; you … weary with … you … you … hurt; come … you **M**

1 Teachings 7:2 — you shall … shall you] **A, M**; thou shalt … shalt thou **J**

1 Teachings 7:4 — in … Me, be you] **M**; beneath … Me, be you **A** in … Me; be thou **J**

1 Teachings 7:7 — your] **A, M**; thy **J**

1 Teachings 8:1 — The practice of numbering this verse is taken from A, which counts it as verse one. In J, this verse is unnumbered. In M, this verse is unnumbered and preceded by the words, "From the Prologue" and an ellipsis.

1 Teachings 8:2 — evil] **J, M;** ill. **A**

1 Teachings 8:3 each … the world] **A**; both … the world **M**; both … all the world **J**

1 Teachings 8:4 kear] **A, M**; Kear **J**

1 Teachings 8:5 all that is is very good, more than] **E**; all that is very good, more than **A, M**; all that is is very good, more good than **J** | Second "is" likely overlooked by a copyist at an early point on the stemma leading to A/M. Second "good" is ungrammatical.

1 Teachings 8:6 has … has] **A, M**; hath … hath **J**

1 Teachings 8:7 lies … Mother, and] **A, M**; lieth … Mother and **J**

1 Teachings 8:8–9 kear, and … $_{9}$has] **E**; kear and … $_{9}$has **A, M**; kear, and … $_{9}$hath **J**

1 Teachings 8:10 you … you … you … has] **A, M**; ye … ye … ye … hath **J**

1 Teachings 8:11 you … you … has … has **A, M**; ye … ye … hath … hath **J**

1 Teachings 8:12 sun because] **A, M**; sun, because **J**

1 Teachings 8:13 has] **A, M**; hath **J**

1 Teachings 8:14–15 you … you … you] **A, M**; ye … ye … ye **J**

1 Teachings 8:16 This verse not attested in J.

1 Teachings 8:17 bring to you] **A, M**; bring to ye **J**; bring you **TCA 6:23**

1 Teachings 8:18 your … you … that I have] **A**; thy … thee … that I have **J**; your … you … that have **M**

1 Teachings 8:19 your … you … your … your … your … white, more] **E**; your … you … your … your … white more **A, M**; thy … thee … thy … thy … white, more **J**

1 Teachings 8:20 you to your heart's] **A**; thee to thy heart's **J**; you our hearts **M**

1 Teachings 8:21 reflects] **A, M**; reflecteth **J**

1 Teachings 8:23 illusion.] **A, J**; an illusion. **M**

1 Teachings 8:24 you and] **A, M**; thee, and **J**

1 Teachings 8:25 which the world … you] **M**; that the world … you **A**; which the world … thee **J**

1 Teachings 8:26 you … your … you … yourself … you … yourself … you] **A, M**; thou … thy … thou … thyself … thou … thyself … thou **J**

1 Teachings 8:27 which all the world … you] **M**; that all the world … you **A**; which all the world … thee **J**

1 Teachings 9	Cry Marya] **A**; Cry Madria! **J**
1 Teachings 9:1	Cry Marya; Mother;] **A**; Cry Marya! Mother! **J**
1 Teachings 9:3	it is] **A**; is it **J**
1 Teachings 9:4	of] **A**; upon **J**
1 Teachings 9:8	she that seeth] **A**; she who seeth **J**
1 Teachings 9:11	J counts this verse as part of v. 10, with accordingly lowered numbering thereafter.
1 Teachings 10:1	your … you know … your] **A, M**; thy … thou knowest … thy **J**
1 Teachings 10:2	Temple of your … shall you] **E**; temple of your … shall you] **A, M, Green (p. 418)**; temple of thy … shalt thou **J** | Capitalization amended in conformity with verses witnessed in L.
1 Teachings 10:3	Temple … vast as all the manifest] **E**; temple … vast as all the manifest **J, Green (p. 418)**; temple … vast as the manifest **A, M** | Capitalization amended in conformity with verses witnessed in L.
1 Teachings 10:4	Temple] **MLC ("The Inner Meaning of Chess," p. 4)**; temple **A, J, Green (p. 418), M**
1 Teachings 10:5	smaller than the seventh part of the seed of an apple, and the seventh part of a seventh part … remains] **MLC ("The Inner Meaning of Chess," p. 4)**; smaller than the seed of an apple; and the seventh part of the seed of an apple, and the seventh part of a seventh part … remains **A, M**; smaller than the seed of an apple, and the seventh part of a seventh part … remaineth **J**
1 Teachings 10:7	Temple … as vast] **MLC ("The Inner Meaning of Chess," p. 5)**; temple … vast] **A, M**; temple … as vast **J**
1 Teachings 10:8	Temple … Temple of the Spirit] **E**; temple … temple of the Spirit **A, J, M**; Temple … Temple of the spirit **MLC ("The Inner Meaning of Chess," p. 5)**
1 Teachings 10:9	Temple … grows] **E**; temple … grows **A, M**; temple … growth **J** | Capitalization amended in conformity with verses witnessed in L.
1 Teachings 10:10–11	your … shall you … Temple, 11… shall you] **E**; your … shall you … temple, 11… shall you **A, M**; thy … shalt thou … temple, 11… shalt thou **J** | Capitalization amended in conformity with verses witnessed in L.
1 Teachings 10:12–13	Spirit. And you are … temple of your **A, M, TCA 11:7**; Spirit, and thou art … temple of thy **TCA 17:20–1**; Spirit. And thou art … temple of thy **J** | L's witness to this verse does not capitalize *temple*, but a majority of other L witnesses to this sutra consistently capitalize this word.
1 Teachings 10:14	She Who is … you] **TCA 11:7**; She who is … you **A, M**; She who is … thee **J**

1 Teachings 10:15 all sweetness … this Sweetness; and all Beauty is the pale and dimmed reflection of this Beauty; and all music … this Music **A, M, TCA 11:7**; all sweetness … this sweetness; and all beauty is the pale and dimmed reflection of this Beauty; and all music … this Music **J**; all sweetness … Her sweetness; and all music … Her Music **TCA 15:10**

1 Teachings 10:16 you think … this … your … you] **A, M**; thou thinkest … this … thy … thee **J**

1 Teachings 10:17 your … your … you] **A, M**; thy … thy … thee **J**

1 Teachings 10:18 you have … you] **A, M**; thou hast … thee **J**

1 Teachings 10:19 joy] **A, M**; your joy **J**

1 Teachings 10:21 your] **A, M**; thy **J**

1 Teachings 10:22 Therefore place your … your] **A, M**; Therefore place thy … thy **J**; Place your **TCA 13:2** | TCA's quotes the passage in isolation as a meditation, and the absence of "Therefore" may, accordingly, not be a true variant.

1 Teachings 10:23 yourselves … yourselves] **TCA 13:2**; yourself … yourselves **A, M** thyself … thyself **J**

1 Teachings 10:24 To … cast down, but] **A, J, M**; to … cast down and **TCA 12:21** | TCA's variant appears attributable to adaptation for the context of the sentence in which it is quoted.

1 Teachings 10:25 My Mother's … raised Me … you] **A, M**; My Mother's … raised Me … thee **J**; My mother's … raised me … you **TCA 13:2**

1 Teachings 10:26 your] **A, M**; thy **J**

1 Teachings 10:27 your … you … temple of your **A, M, TCA 11:13**; thy … thee … temple of they **J**

1 Teachings 11 Thoughts of the Mind] **A**; The Teachings of the Daughter **J, M**

1 Teachings 11:2 lies … you] **A, M**; lieth … thee **J**

1 Teachings 11:5 material things load] **J, M**; the things of clay burden **A** (§2.2.6)

1 Teachings 11:6 are; and] **A**; are real and **M**

1 Teachings 11:7 in every place] **J, M**; into every place **A**

1 Teachings 11:9 harm] **A**; damage **M**

1 Teachings 11:10 does … keres] **E**; doth … keres **J**; does … kerers **SLM** | This verse appears only in J and K. A and M skip directly from verse 9 to verse 11, leaving a gap in their numbering.

1 Teachings 11:11 knows … away, nor] **A**; knoweth … away nor **J**; knows … away nor **M**

1 Teachings 11:12 knows **A, M**; knoweth **J**

1 Teachings 11:13 sees … surrounds … thoughts?] **A**; sees … surrounds … thoughts. **M**| This verse not attested in J.

1 Teachings 11:14 sees … demons] **A**; seeth … keres **J**; sees … keres **M** (§2.2.4) | J includes this verse as part of v. 12, causing the numbering to skip from v. 12 to v. 15.

1 Teachings 11:15 does … misshaped, and] **A**; doth … distorted and **J**; does … distorted and **M**

1 Teachings 11:16 humility, and] **J**; humility and **A, M**

1 Teachings 11:17 fountains] **J**; the fountains **A, M**

1 Teachings 11:18 your … loves you … delights] **A, M**; thy … loveth thee … delighteth **J**

1 Teachings 11:19 matter … your … be clear] **E**; matter … thy … be clear **J**; matter … your … be made clear **M;** clay … your … be made clear **A** (§2.2.6)

1 Teachings 11:19–20 M places a section break here.

1 Teachings 11:20 has … has … and the heavens] **A, M;** hath … hath … and heavens **J**

1 Teachings 11:21 ill speaking, but … your … your] **M**; ill speaking; but … your … your **A**; ill-speaking, but … your … your **J**

1 Teachings 11:22 you shall … your soul, and] **A, M**; thou shalt … thy soul, and **J**; you shall … your soul and **TCA 13:11**

1 Teachings 11:23 prayers; speak … your … your] **A**; prayers, speak … thy … thy **J**; prayers, speak … your … your **M**

1 Teachings 11:24 she … governs … ages governs … your … noontide] **A, M**; She … governeth … ages, governeth … thy … noon-tide **J**

1 Teachings 11:24–5 K and M place a section break here.

1 Teachings 11:25–6 the Dark One … the Dark One … heaven] **A**; Irkalla … Irkalla … heaven **M**; Irkalla … Irkalla … Heaven **J** (§2.2.4)

1 Teachings 11:27 matter] **J, M**; clay **A** (§2.2.6)

1 Teachings 11:28–9 lights … shows … between evil and the Good … shifts … desert … truth; 29neither … does a star … cosmos] **M**; lights … shows … between evil and the Good … shifts … desert … truth; 29neither … does a star … firmament] **A**; lighteth … showeth … between evil and the Good … shifteth … dessert … truth; 29neither … doth a star … cosmos **J**; lights … shadows … of evil with the Good … shifts … desert … truth, 29neither … does a comet … cosmos **TCA 3:2 |**

	TCA's version is a paraphrase contained within a meditation. It is unclear whether it witnesses an alternative text type.
	does … cosmos] **M**; does … firmament **A**; doth … cosmos **J**
1 Teachings 11:30	which knows] **M**; that knows **A**; which knoweth **J**
1 Teachings 11:33	you shall … you shall] **A, M**; thou shalt … thou shalt **J**
1 Teachings 11:35	I am between the dancer and the dance … flows] **TCA 10:19–20, M, MLC ("The Planetary Principles," p. 10)**; I am between the dancer and the dance … floweth **J**; I am between the music and the song **A**
1 Teachings 11:36	you … search for me] **M**; you … seek what lies within, **A**; ye … search for me **J**
1 Teachings 11:37	You shall] **A, M**; Thou shalt **J**
1 Teachings 12	The Sermon of the Apple Seed] **M**; The Sermon of the Apple-Seed **A**; The Seed of Truth **J**
1 Teachings 12:1	Inanna] **J, M**; Our Lady **A** (§2.2.2)
1 Teachings 12:3	you] **A, M**; ye **J**
1 Teachings 12:6	lies] **A, M**; lieth **J**
1 Teachings 12:7	turns … ripens … matures … decays] **A, M**; turneth … ripeneth .. matureth … decayeth **J**
1 Teachings 12:8	earth; so] **A, M**; earth, so **J**
1 Teachings 12:9	has] **A, M**; hath **J**
1 Teachings 12:10	changes … dies] **A, M**; changeth … dieth **J**
1 Teachings 12:11	sustains] **A, M**; sustaineth **J**
1 Teachings 12:12–13	Whom … flows. 13And] **E**; whom … flows. 13And **A, M**; Whom … floweth, 13and **J**
1 Teachings 12:13–14	unbeing; and … tree's …. to know … beyond knowledge] **M**; unbeing; and … tree's … to know Her … beyond knowing **A**; unbeing, and … trees … to know … beyond knowledge **J**
1 Teachings 12:15	to you] **A, M**; ye **J**
1 Teachings 12:16–19	you … you … you … you … you … you] **A, M**; ye … ye … ye … ye … ye … ye **J**
1 Teachings 12:20	the tree] **A, M**; a tree **J**

1 Teachings 12:21 as the music of the spheres unfolds … unfolds] **M**; even as the music of the spheres unfolds … unfolds **A**; as the music of the spheres unfoldeth … unfoldeth **J**

1 Teachings 12:22 you … time or of the spheres] **M**; you … time, of seasons or the spheres **A**; ye … time or of the spheres **J**

1 Teachings 12:23 soul **A, M**; souls **J**

1 Teachings 12:26 the seed of a nettle] **A, J**; a nettle **M**

1 Teachings 12:27 things] **A, J**; thing **M**

1 Teachings 12:30 sky is above you … you … to many things … you] **A, M**; sky above ye … ye … many things … ye **J**

1 Teachings 12:31 you] **A, M**; ye **J**

1 Teachings 12:32 you … has] **A, M**; ye … hath **J**

1 Teachings 12:33 Therefore know you … sacred … you] **A, M**; Therefore, know ye … Sacred …. ye **J**

1 Teachings 12:34 all your knowing] **A, M**; your knowing **J**

1 Teachings 12:35 sacred … whispers … truth] **A**; Sacred … whispereth … truth **J**; sacred … whispers … Truth **M**

1 Teachings 12:35–6 The print AAV places a line break between these verses. The online version at COMG makes no special note.

1 Teachings 12:36 you … outside … sacred] **A, M**; ye … otside … Sacred **J**

1 Teachings 12:37 you … you] **A, M**; ye … ye **J**

1 Teachings 12:38 you … to you … you] **A, M**; ye … ye … ye **J**

1 Teachings 12:39 Truth, therefore you] **A, M**; Truth; therefore ye **J**

1 Teachings 12:40 you … gives … leads] **A, M**; ye … giveth … leadeth **J**

1 Teachings 12:41 you] **A, M**; ye **J**

1 Teachings 12:42 else this] **J**; else is this **A, M**

1 Teachings 12:43 leads … Truth; be … you] **A, M**; leadeth … Truth, be … ye **J**

1 Teachings 12:44 you] **A, M**; ye **J**

1 Teachings 12:45 to you] **A, M**; you **J**

1 Teachings 12:46	flows] **A, M**; floweth **J**
2 Teachings 1	This sutra does not appear in A.
2 Teachings 1:1	you … you may … your … comes] **M**; thee … thou mayest … thy … cometh **J**
2 Teachings 1:2	you] **M**; them **J**
2 Teachings 1:4	practise … you … you] **E**; practice … you … you **M**; practise … thee … thee **J**
2 Teachings 1:5	you … yourself … highest, lest … your] **NCUV**; thou … thyself … highest let … thy **J**; you … yourself … highest let … your **M**
2 Teachings 1:6	lies … God … Source] **M**; lieth … the Goddess … source **J**
2 Teachings 1:8	lie, for] **M**; lie; for **J**
2 Teachings 1:10	Light, saying … has … knows] **M**; Light saying … hath … knoweth **J**
2 Teachings 1:12	you … you … lies] **M**; ye … ye … lieth **J**
2 Teachings 1:13	yourselves … sees … has] **E**; yourselves … seeth … hath **J**; yourself … sees … has **M**
2 Teachings 1:14–15	You … you … you] **M**; Ye … ye … ye **J**
2 Teachings 1:16	has … light; and **M, TCA 13:2**; hath … light, and **J**
2 Teachings 1:17	Therefore, go you … you] **E**; Therefore, go ye … ye **J**; Therefore go you … you **M**
2 Teachings 1:22	lived a race] **J**; lived once a race **M**
2 Teachings 1:24	just portion] **M**; just a portion **J**
2 Teachings 1:25	fire; away] **M**; fire, – away **J**
2 Teachings 1:26	was] **J**; was dwelt **M**
2 Teachings 1:29	too close] **J**; to close. **M**
2 Teachings 1:31	that she] **J**; that that she **M**
2 Teachings 1:32	all] **M**; of all **J**
2 Teachings 1:33–4	Surely you are … Surely you are] **E**; Surely thou art … Surely thou art **J**; Sure you are … Surely you are **M**
2 Teachings 1:35	burns] **M**; burneth **J**
2 Teachings 1:36	You will] **M**; Thou wilt **J**

2 Teachings 1:37 you … reigns … you] **M**; ye … reigneth … ye **J**

2 Teachings 1:40 you … of mortality] **E**; ye … of mortality **J**; you … or mortality **M**

2 Teachings 1:44–5 You … you] **M**; Ye … ye **J**

2 Teachings 1:46 a little] **J**; a little while **M**

2 Teachings 2 This sutra does not appear in A.

2 Teachings 2:1 kear, so, when … you speaks] **M**; kear, so when … ye speaketh **J**

2 Teachings 2:2 loves] **M**; loveth **J**

2 Teachings 2:3 seeks] **M**; seeketh **J**

2 Teachings 2:4 knows] **M**; knoweth **J**

2 Teachings 2:5 loves … loves] **M**; loveth … loveth **J**

2 Teachings 2:7 loves] **M** loveth **J**

2 Teachings 2:8 sees] **M**; seeth **J**

2 Teachings 2:9 does] **M**; doth **J**

2 Teachings 2:11 Therefore, it] **J**; Therefore it **M**

2 Teachings 2:12 seems … shines … seems … cannot] **E**; seemeth … shineth … seemeth … cannot **J**; seems … shines … seems … can not **M**

2 Teachings 2:13 shall become] **J**; shall have become **M**

2 Teachings 2:14 Me, and … you shall] **E**; Me, and … thou shalt **J**; Me and … you shall **M**

2 Teachings 2:15 has] **M**; hath **J**

2 Teachings 2:16 you] **M**; thee **J**

2 Teachings 2:17 belongs … Energy … belongs … belongs] **M**; belongeth … Energy … belongeth … belongeth **J**

2 Teachings 2:18 these loves … these loves … has] **E**; these loves … these loves … hath **J**; these three loves … these loves … has **M**

2 Teachings 2:19 the Spirit] **M**; Spirit **J**

2 Teachings 2:20 contains] **M**; containeth **J**

2 Teachings 2:21 appear … shall you] **M**; appeareth … shalt thou **J**

2 Teachings 2:22 shines ... proceeds] **M**; shineth ... proceedeth **J**

2 Teachings 2:23 shall you] **M**; shalt thou **J**

2 Teachings 2:24 loves ... seeks] **M**; loveth ... seeketh **J**

2 Teachings 2:25 children] **J**; Children **M**

2 Teachings 2:27 seeks ... seeks ... winnows ... grinds] **M**; seeketh ... seeketh ... winnoweth ... grindeth **J**

2 Teachings 2:28 loves ... seeks] **M**; loveth ... seeketh **J**

2 Teachings 2:29 knows] **M**; knoweth **J**

2 Teachings 2:31 loves ... loves] **M**; loveth ... loveth **J**

2 Teachings 2:32 flows ... knows ... dies ... lives] **M**; floweth ... knoweth ... dieth ... liveth **J**

2 Teachings 2:33 feeds ... starves ... spirit ... fattens] **E**; feedeth ... starveth ... spirit ... fatteneth **J**; feeds ... starves ... Spirit ... fattens **M**

2 Teachings 2:39 you ... you may ... you] **M**; thee ... thou mayest ... thee **J**

2 Teachings 2:40 your ... shall you] **M**; thy ... shalt thou **J**

2 Teachings 2:41 you have ... have] **M**; thou hast ... hast **J**

2 Teachings 2:42 your ... are you] **M**; thy ... art thou **J**

2 Teachings 2:43 your] **M**; they **J**

2 Teachings 3 This sutra does not appear in A.

2 Teachings 3:2 you, My children ... you ... are friend to every living thing] **M**; ye, My Children ... ye ... are friend to every living thing **J**; you, My children ... you ... are friend to every creature **TCA 13:9**

2 Teachings 3:3 Therefore, for] **J**; Therefore for **M**

2 Teachings 3:5 is it] **M**; it is **J**

2 Teachings 3:6 you ... you] **M**; ye ... ye **J**

2 Teachings 3:8 you ... you ... you] **M**; ye ... ye ... ye **J**

2 Teachings 3:10 thinks ... darkness] **E**; thinketh ... darkness **J**; thinks ... the darkness **M**

2 Teachings 3:11 darkens] **M**; darkeneth **J**

2 Teachings 3:15–16 shadows, [16]but … sun.] **M**; shadows. [16]But … sun **J**

2 Teachings 3:17–20 you … you … Perfection. [18]Therefore, matter … Reality … things. [20]And … only, so before … falls] **E**; ye … ye … Perfection. [18] Therefore, matter … reality … things. [20]And … only, so before … falleth **J**; you … you … Perfection, [18] therefore matter … Reality … things; [20]and … only; so, before … falls **M**

2 Teachings 3:22 you … the shadow-play] **M**; ye … shadow-play **J**

2 Teachings 3:24 you] **M**; ye **J**

2 Teachings 3:25 presence … time Her] **E**; Presence … time Her **J;** presence … time is Her **M**

2 Teachings 3:26 you … you … whole] **E**; you … you … Whole **M**; ye … ye … whole **J**

2 Teachings 3:27 path … leads … it lies] **M**; Path … leadeth … It lieth **J**

2 Teachings 3:28 you] **M**; ye **J**

2 Teachings 3:29 dwells … veil;] **M**; dwelleth … veil,- **J**

2 Teachings 3:31 you … you] **M**; ye … ye **J**

2 Teachings 3:33 does … touches] **M**; doth … toucheth **J**

2 Teachings 3:36 has] **M**; hath **J**

2 Teachings 3:37 sees] **M**; seeth **J**

2 Teachings 3:39–40 thirst, [40]for … makes] **M**; thirst. [40]For … maketh **J**

2 Teachings 3:42 as a] **M**; a s a **J**

2 Teachings 3:43 runs] **M**; runneth **J**

2 Teachings 4 This sutra does not appear in A.

2 Teachings 4:3 The radiant … your … shines] **M**; the radiant … thy … shineth **J**

2 Teachings 4:4 you would] **M**; thou wouldst **J**

2 Teachings 4:5 your … do you … give her good nourishment … do you] **E**; thy … dost thou … give her good nourishment … dost thou **J**; your … do you … giver her good nourishment … do you … give her not the food **M**

2 Teachings 4:6 Do you … do you] **M**; dost thou … dost thou **J**

2 Teachings 4:7 your … Shall you] **M**; thy … Shalt thou **J**

2 Teachings 4:8 her mother … you] **M**; the mother … thee **J**

2 Teachings 4:9 — child; I … a Janya … be guardian] **E**; child; I … a Geniae … be guardian **J**; child: I … a Genia … be the guardian **M** (§2.2.3)

2 Teachings 4:10 — She blessed] **M**; she blessed **J**

2 Teachings 5 — This sutra appears only in J.

2 Teachings 5:3 — and if] **NCUV**; And if **J**

2 Teachings 5:7 — Kyria,] **E**; Kyria **J**

2 Teachings 5:11 — world, where] **NCUV**; world where **J** | In both J and the NCUV, the final verse of this sutra contains the coda "Inanna is the Queen of Heaven," set as its own paragraph. This appears to be a scribal note erroneously incorporated into the text itself, and has been removed from the critical text.

2 Teachings 6:1 — This verse appears only in TCA 16:2, alongside the hymn *She Hath Riven*, which is described as being "loosely based upon a clew of the Teachings of the Daughter which begins 'She hath riven the earth from the heaven, the Spirit My Mother; and the turbulent waters, hath She not cleft them apart?'" This line is not to be found in the Teachings of the Daughter as appearing in any other source. It is included here until such time as a text of the full sutra may be discovered.

2 Teachings 6:2–3 — These verses appear only in TCA 8:2, attributed to "The Teachings of the Daughter". Their similarity in style suggests the may have come from the same sutra, and their similarity in imagery with 2 Teachings 6:1 suggests a unity with that verse as well. They are included here until such time as a text of the full sutra may be discovered.

2 Teachings 6:4 — This verse appears only in a quotation in a parenthetical comment to the Madrian Literature Circle paper, "Intellect Against Intellectualism" (p. 2), where it is attributed as being spoken by "the Goddess". It is included here until such time as a text of the full sutra from which it presumably came may be discovered.

2 Teachings 6:5 — This verse appears in full in TCA 13:10, credited to "She" [God], and in TCA 18:23, attributed as "our Lady's words." A truncated form of the quote can also be found in TCA 17:8, but no part appears anywhere in attested texts of the Teachings. It is included here until such time as a text of the full sutra may be discovered, although the possibility exists that it may be an extreme variant of 2 Teachings 2:5.

2 Teachings 6:6 — This verse appears only in a quotation from TCA 12:10, where it is attributed to "*Teachings*". The verse is included here until such time as a text of the full sutra from which it presumably came may be discovered.

2 Teachings 6:7 — This verse appears only in a quotation from TCA 5:8, where it is attributed to "The Teachings of the Daughter". Immediately afterward, the article reads: "So starts the description of human existence given to us in the Scriptures by God the Daughter. We go on to learn how a great number of souls turned from this state of Absolute Existence and became imperfect…" This

summation may link it with the story described in the first quotation of Appendix D. The verse is included here until such time as a text of the full sutra from which it presumably came may be discovered.

2 Teachings 6:8 — This verse appears in full only in a quotation from TCA 12:2, attributed to "The Teachings of the Daughter". The last thirteen words also appear as a quotation from a "scriptural passage" in TCA 13:19. Notably, the later reprinting of the same article at Aristasia Central removed the word "scriptural", implying that the text from which the passage had been taken was no longer regarded as canonical within that community. The verse is included here until such time as a text of the full sutra from which it presumably came may be discovered.

2 Teachings 7 — The Words of Alethea] **E**; Prologue: to the Teachings and to the Mythos **SLM** | This sutra appears only in the SLM.

2 Teachings 7:1 — ALETHEA] **E**; ALETHEA **SLM** | The SLM's formatting is ambiguous as to whether this opening sentence is to be considered part of v. 1 or taken as an unnumbered prologue to the text. For convenience, and in keeping with A's practice at 1 Teachings 8:1, it has been considered as part of the first verse in the critical text.

2 Teachings 7:18 — …thus may it remain.] E; …Thus may it remain. SLM

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Changes by Edition

Second Edition

Since the publication of the first edition, a number of individuals have come forward to offer further information and documentary sources in support of this project. The editor has been deeply grateful to all those who have taken the time and trouble thus to support Scriptural research. Their contributions, and the resulting changes to the text, are detailed below.

Sarah Morrigan, editor of the *New Celestial Union Version*, kindly responded to several inquiries regarding the sources and methods used in compiling her text. This information, which also shed light on the origin and contents of the Moessner Manuscript, has been used to substantially revise §1, with concomitant changes to §3 and §4. No changes to the critical text itself result from this.

Mr. David Kay and Dr. Glenys Livingstone both provided a substantial number of additional Madrian texts for collation. New evidence from these has prompted substantial revisions to the model of textual origin presented in §1a. There have also been minor changes to the wordings of Mythos 3:12, 21; 6:1, 6; 7:16; 1 Teachings 3:1; 10:5, as well as changes to punctuation and capitalization in Mythos 2:32, 4:2, and 6:16, and capitalization throughout 1 Teachings 10. The verse at 2 Teachings 6:3, newly discovered in these texts, has been added. The variorum (§4) has been updated to reflect these changes and new variants witnessed, and the statistical analysis in §3.1 has been updated as well.

Also discovered in the new Madrian documents were references to non-canonical stories not contained in available texts, which have been aggregated into the new Appendix C: Witnesses to Lost Texts.

In addition to furnishing new documents, Mr. Kay was also kind enough to share his more recent thinking on the question of the authenticity of The Foolish Maiden (2 Teachings 5). §1d has been revised to reflect this.

New web content posted by the Daughters of Shining Harmony has offered additional insight into the redaction history of the AAV, prompting restoration of the name “Inanna” in 1 Teachings 12:1.

All instances of “his” in reference to the Snake and to the mind have been changed to “its”, in accordance with the variants found in the AAV. §3.2g has been amended with a discussion of the reasons for this decision.

Various typographical errors found in the apparatus have been corrected and, lastly, the *Oxford Goddess Revival Archive* has been added to the Further Reading list.

18 Rosea 160 *a.L.*

Third Edition

Changes to the critical text in this edition are few (as described below), but the critical apparatus has been completely rewritten, reorganized, and reformatted. Many of these changes respond to feedback gained from more widespread use of this volume, and the desire to make its contents clearer, easier to locate, and more readily referenceable. Other changes, however, result from the opportunities the editor has had to consult a much wider range of original Madrian literature than was available at the time of the second edition's release. This study has shed a great deal of light on the Scriptural text's likely origins, in turn informing understanding of its transmission history and best practices in editorial interpretation. With this edition, owing to the aforementioned clarifications, "Filianism" replaces "Déanism" as the preferred term for the body of religious teaching derived from Lux Madriana and its successors, with "Déanism" being retained only where it carries its original, technical meaning of simple unitarian devotion to God as Mother.

Thanks to the efforts of Jules Morrison, it has also now been possible to illustrate the text from original Madrian artwork published in *The Coming Age*, replacing the more generic images formerly used in the page layout. The editor considers it a great privilege to be able to bring this Madrian iconography to greater attention and to invest the volume artistically, as it has already been textually, with the heritage of the faith community that has treasured the Clear Recital.

Chaanges to the text of the Recital are as follows: the title of 1 Teachings 5 has been restored to its original Madrian form: The Crystal Tablet; evidence from TCA has permitted improvement to the critical text of 1 Teachings 10:12–15, including restoration of a previously questioned phrase. New evidence from the MLC has prompted minor revision to the wordings of 1 Teachings 3:1, 6; 6:33; and 10:23. Five previously unknown verses quoted in Madrian publications have been added to 2 Teachings 6, where stylistic and thematic considerations suggestive of a common origin to some verses have prompted reordering of the contents of that sutra.

In addition, an additional witness to 1 Teachings 5:26–9, discovered by Sister Sophia Ruth, has been added to the listing of known Madrian sources (§1.2) and fully collated. This results in no changes to the critical text but, in tandem with additional issues of TCA that have been made available, adds additional evidence to arguments presented in §2.2.3, which has been amended accordingly. Additional Madrian Literature Circle documents have provided important evidence to the arguments presented in §2.2.3, §2.2.5, §2.2.6, and §2.2.7, which have been amended accordingly.

"The Bitter Withy," a verse folktale describing an event in the childhood of Inanna, has been added to the appendices as Appendix C. The contents of Appendix C in former editions have been relocated to Appendix D.

Links in the "Further Reading" list have been updated.

13 Werdë 160 *a.L.*